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THE LIFE OF TIMOTHY OF KĀKHUSHTĀ

TWO ARABIC TEXTS
EDITED AND TRANSLATED

BY

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ABBREVIATIONS AND OTHER SIGLA

F = Saidnaya 63
G = Kekelidze's edition of the Georgian version of the Life (rpt. 1960)
P = Paris ar. 259
P^1 = the first hand of Paris ar. 259
P^2 = the second hand of Paris ar. 259
P^3 = the third hand of Paris ar. 259
S = Saidnaya 94
S^1 = the first hand of Saidnaya 94
S^2 = the second hand of Saidnaya 94

< > = to mark materials lost through damage to the mss. and, when possible, restored by conjecture
[ ] = to mark lacunae posited by editorial conjecture

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INTRODUCTION

The Life of Timothy is set among a series of little-known villages situated just to the east of Antioch[1]. One of these villages was called Kākhushtā, and it was there in the eighth century that the saintly hero of this story lived[2]. Born of Christian parents who died while he was an infant, Timothy was raised by his sister and brothers. At the age of seven, a beating at the hands of his eldest brother induced him to flee his native village[3]. His flight brought him to the village of Kafr Zūmā[4]. The inhabitants of that village took him in and raised him as one of their own. When Timothy came of age, he became convinced of the need to renounce the world and enter on the life of a monk. Timothy and some friends thus set off for Jerusalem. There they visited the holy sites, as well as the monks and hermits dwelling nearby. It was in Jerusalem that Timothy met an elder who clothed him in the monastic habit and taught him the spiritual life.

When Timothy had matured in the practice of the monastic life, he returned to Kafr Zūmā. Those who had reared him received him well, and built an enclosure for him[5]. At approximately forty years of age, while still resid-

[1] In what follows, the different versions of Timothy's Life are cited as follows. The two Arabic recensions, edited here, are cited by their chapter and section numbers, prefaced respectively by a P or S, which designate the two principle mss. in which these recensions are found, one from Paris, the other from Saidnaya. Citation of the Georgian version is somewhat more complicated, as its editor did not number its paragraphs consecutively. While the first part of the Life was divided into numbered paragraphs (1-42), its second half (a collection of twenty-five miracles) is not numbered. Accordingly, the first part of the Georgian version is cited with a paragraph number prefaced by G. Where necessary, a page and line number are also cited, especially when its paragraphs are rather long. The second part of the text, on the other hand, is cited according to page and line number. It should be noted that Timothy is mentioned neither in the *Bibliotheca Hagiographica Orientalis* nor in the standard hagiographical dictionaries. Both GRAF (*GCAL*, II, 464) and NASRALLAH (*HMLEM*, II.2, 165) were unaware of the Saidnaya version of his Life.

[2] As explained below, while the chronology of Timothy's life is rather muddled, there are good reasons to think that he flourished in the latter half of the eighth century and the early decades of the ninth. As for Kākhushtā, this village appears to be otherwise unknown. For details, see the Gazetteer.

[3] For his age, see P10.2, and S2.1, 15.2.

[4] This is the name of the village in P. (See P7.1, 13.1, 17.2.) A slightly different form is found in S. (See S2.2, 6.2, 9.1, 12.1, 12.5, 18.1, 22.2, 36.1.) Like Kākhushtā, it appears to be otherwise unknown. According to S2.2, it was located near ʿImm, a major site on the route between Antioch and Aleppo. For details, see the Gazetteer.

[5] This enclosure is mentioned by P only (7.2). S has him dwell in a monastery that was already established in the village (12.5). According to both S12.1-4 and G19, on his way back from Jerusalem Timothy stayed for a time at the Maronite monastery Dayr al-Mārūn, on which, see the note to S12.1.

ing at Kafr Zūmā, Timothy undertook a journey to Antioch[6]. On the way, he stopped at Kākhushtā, where he chanced to meet his family. Initially unrecognized, Timothy eventually revealed to them his identity. They, in turn, induced him to remain in Kākhushtā, where he commenced once again to live the life of a recluse[7]. Timothy's reputation for sanctity grew and he began to receive his first disciples.

Such is the basic outline of the first quarter or so of the Life. The remaining portions of the text recount some twenty-five miracles performed by the saint[8]. Some show him interacting with Muslims. Others present him engaged in the day-to-day affairs of his village. Still others offer insight into his rough-and-ready exercise of charismatic authority, as he doled out spiritual aid to his disciples or corrected the errant faithful. A number of these narratives are of especial historical interest. One, for instance, offers an account of the exile under Hārūn al-Rashīd of Theodoret the patriarch of Antioch[9]. Another describes in vivid terms a nascent, if still-born, apocalyptic movement[10], while yet others shed light on the lives of otherwise unknown recluses of the Syrian countryside[11].

The account of Timothy's final miracle is a essentially a farewell discourse. In it he predicts his death and asks the faithful of Kākhushtā to "preserve this place that I loved during my life"[12]. He then promises them:

> If you take care of it and lay not on it any heavy burden, then, if I obtain freedom of access with Christ and my prayers enter before the throne of his glory, I shall ask him that none of you have a child in whom there is a fault, nor anything corrupt, nor any devilish matter, that there not come on any of you any sadness arising from trials and temptations, that your enemies not have power over you, and that this your village have no proprietor other than yourselves[13].

Finally, echoing the words of the apostle Paul, he proclaims that for those who believe his words and have faith in them, God will reckon that to them as righteousness[14]. Shortly thereafter, the holy man gave up his spirit and was transferred to God's heavenly paradise.

Taken as a whole, the Life of Timothy of Kākhushtā offers a vivid glimpse of the religious life of the Syrian countryside in the early Abbasid period. And as is well known, and not infrequently lamented: "A perennial problem for the study of the history of Abbasid Syria is the dearth of accessible source material"[15]. At a time when Muslim texts concentrate on the doings of an

[6] That he was around forty years of age can be inferred from P10.2-3 and S15.2-3.
[7] Perhaps as a stylite. See the note to P34.2.
[8] For the number of miracles in the various versions of the Life, see below.
[9] P27/S33.
[10] P37/S45.
[11] For example, P26/S32.
[12] S48.2.
[13] S48.3.
[14] S48.4.
[15] L. CONRAD, *Der Islam* 70 (1993): 382 (a review of G. Conrad, *Abū'l-Ḥusain al-Rāzī [-347/958] und seine Schriften*).

urban and religious elite, with a focus on events taking place in Iraq and Khurasan, any new source for Syria is much to be welcomed. Even better if such a source can take us out of the cities into the faceless silence of the countryside — precisely what the present text does. One can fully concur with Robert P. Blake that "le tableau que cette Vie trace de la vie religieuse en Syrie est sans pareil"[16].

There are four witnesses to the Life of Timothy. The first is Paris ar. 259, a ms. that contains what seems to be the more primitive version of the Life. The second is Saidnaya 94, a ms. that represents a second recension of the Life in Arabic. This second recension is apparently derivative of the version of Paris ar. 259, at least in part. The third is Saidnaya 63, a short fragment of the second Arabic recension. As for the fourth, it is a Georgian version of the Life. Translated from a Greek version that was in turn translated from Arabic, the Georgian offers a metaphrase of the second Arabic recension.

Paris ar. 259

The first Arabic witness is Paris ar. 259 (hereafter = P). This ms. contains a diverse collection of hagiographic works. The first four are lengthy: the lives of Macarius of Egypt (ff. 1r-57r), Ababius of Scete (ff. 57r-104v), Timothy of Kākhushtā (ff. 104v-150v), and John the Almsgiver (ff. 151r-219v). These are followed (ff. 220r-246r) by five short hagiographic accounts, each averaging five folios[17]. These, in turn, are followed by two short theological excerpts: a question about the admission of the good thief to Paradise (ff. 246r-247r) and a commentary on a verse from I Thessalonians (f. 247v).

P is not dated, nor does it possess any owners' marks. As presently preserved, P was copied by three different hands. The first of these (P^1) can be dated on paleographic grounds to around the fourteenth century[18]. P is built around a core consisting of the remains of this hand. As for P's beginning and end, these have been supplied by a different hand (P^3). This scribe recopied portions of the beginning of the Life of Macarius of Egypt (ff. 1-12, 16-17), as well as the end of the Life of John the Almsgiver (ff. 192ff.). This same scribe, having completed his repairs to the Life of John the Almsgiver, added the five short hagiographic accounts and the two short theological excerpts. Yet another hand (P^2) is found in P. This scribe was responsible for copying nine short sections (ff. 34-38, 119, 125-26, 133, 148-54, 161-62, 169-70, 177, 184).

[16] BLAKE, "Littérature grecque," 377, an opinion based on his reading of the Georgian version of the Life, on which, see below.

[17] As per TROUPEAU, *Catalogue*, I, 222-23: (1) Histoire d'une femme qui se brûla la main, ff. 220r-227r; (2) Histoire d'un soldat de Carthage, à l'époque du patrice Nicetas, ff. 227v-233r; (3) Histoire d'un homme qui fut jugé trois jours avant sa mort, ff. 233r-237v; (4) Histoire d'un commerçant charitable, ff. 238r-242r; and (5) Histoire d'une jeune fille orpheline, par Zosime, ff. 242v-246r.

[18] This was the conclusion of TROUPEAU, *Catalogue*, I, 223.

Figure 1. Constituent Quires of P's Version of the Life of Timothy

Quire 13	*Quire 14*	*Quire 15*	*Quire 16*
103	111	**119**	**126**
104	112	120 (r worn)	127 (r worn)
105	113	121	128
106	114	+++	129
+++	+++	122	+++
107	115	123	130
108	116	124 (v worn)	131
109	117	**125**	132 (v worn)
110	118		**133**

Quire 17	*Quire 18*	*loose folios*	*Quire 20*
134 (r worn)	142 (r worn)	**148**	155 (r worn)
135	143	**149**	156
136	144	**150**	157
137	+++	**151**	+++
+++	145	**152**	158
138	146	**153**	159
139	147 (v worn)	**154**	160 (v worn)
140			**161**
141 (v worn)			

Figure 1 offers a representation of the constituent quires of P's version of the Life of Timothy. Folio numbers in normal type were copied by P^1, while those in bold type were copied by P^2. The sewing of the quires is indicated by the symbol "+++". The Life of Timothy begins in the middle of Quire 13 (f. 104v) and ends (f. 150v) in the midst of the collection of loose folios standing between Quires 18 and 20.

As can be seen from Figure 1, the beginning of Quire 15 is lacking in P^1 — a total of two folios have been lost. P^2 has supplemented the text at this point. The length of the supplement, however, is not equivalent to two folios of P^1. A word count shows that this supplement equals only about one such folio. Furthermore, at the transition from P^1 to P^2 (between ff. 118v and 119r) the Arabic does not flow smoothly[19]. Similarly, in the transition from P^2 back to P^1 (between ff. 119v and 120r), one again finds that the Arabic does not flow smoothly[20]. Even though the equivalent of a folio is missing and the Arabic does not flow smoothly, the narrative itself is not seriously disjointed.

Similarly, the last folio of Quire 15 and the first folio of Quire 16 are lacking in P^1 and have been supplied by P^2. While a word count shows that P^2's supplement is of roughly the expected length, the transitions from P^1 to P^2 (between ff. 124v and 125r) and from P^2 to P^1 (between ff. 126v and 127r) are not smooth[21]. But once again, the narrative is not seriously disrupted.

[19] Note, in particular, *ʿalayhā* where one would have expected *ʿalayhi*.
[20] Note especially that أن is left without governance and that *fa-* is unnecessary.
[21] The first is characterized by a repetition of *ka-mithla*, the second, by the redundancy of *fī al-ṣalāh* and *huwa yuṣallī*.

A third problematic passage can be found at the end of Quire 16. A folio of P[1] is missing and has been supplemented by P[2]. A word count shows that the supplement is about 25% too long. In the transition from P[1] to P[2] (between ff. 132v and 133r) the Arabic does not flow smoothly[22]. Likewise, in the transition from P[2] back to P[1] (between ff. 133v and 134r) the Arabic is slightly disjointed[23]. Neither the first nor the second transition, however, evinces any serious disruption of the narrative.

As can be seen in Figure 1, the first folio of Quire 18 is lacking in P[1]. In this case, however, the lost materials have not been supplemented. Indeed, at this point in the Life there is a lacuna.

A final problem is found beginning at the end of Quire 18. As can be seen from Figure 1, one folio at the end of Quire 18, all of Quire 19, and the first folio of Quire 20 are lacking in P[1]. Once again, however, P[2] has supplemented the text, supplying a total of seven loose folios. A word count shows that the supplement is again too long — by approximately 25%. The narrative in the transition from P[1] to P[2] (between ff. 147v and 148r) is not at all disrupted, however, and the Arabic flows smoothly at this point[24].

In addition to adding the above-mentioned folios, P[2] was also responsible for a number of other corrections in the text of the Life of Timothy as copied by P[1]. It was P[2] that added the marginal insertion at f. 123v. Although it is not illegible, the last line of this folio is difficult to read as a result of wear to the ms. Presumably, in an attempt to clarify the passage in question, P[2] added another version at the bottom of the folio. Furthermore, when P[2] encountered passages in P[1]'s version of the Life that were seriously worn and thus difficult to read, he would occasionally retrace the worn letters or words. And finally, there are three passages in P[1]'s version of the Life that have been subject to correction at the hand of P[2][25].

The most likely explanation for P's present state is that P[1]'s original copy at some point became unbound and that the outer bifolios of some of its constituent quires were destroyed or made unreadable through excessive wear. These outer bifolios were then supplied by P[2]. The damage to the outer bifolios must at times have been quite extensive, for as can be seen from Figure 1, not infrequently the bifolios immediately behind the outer bifolios were also damaged through excessive wear[26]. As for Quire 19, it must have been so extensively damaged that P[2] could salvage none of it. Having completed these major repairs to his exemplar, P[2] went on to fix a number of

[22] The words *al-dā'imah min* are written as catchwords by P[2] at the bottom of f. 132v, but only *min* is found at the beginning of f. 133r. There is also redundancy here between *bi-ftiqādika* and *wa-ftaqidhā*, as well as between *wa-l-ḥayāh al-dā'imah* and *li-l-ḥayāh al-mu'abbadah*.

[23] Note, in particular, the repetition of the words *hādhihi al-shiddah allatī*.

[24] If one reads *wa-l-kutub* for *wa-li-kutub* — an obvious scribal error.

[25] These are found at ff. 107r, 110r, 116v.

[26] Note especially ff. 120r, 124v, 127r, 132v, 147v, and 155r.

other problems in P¹, most notably by retracing worn passages and correcting the text here and there. To reiterate, the most likely explanation for the present state of P is that P¹'s original copy became unbound, that some of its outer bifolios were destroyed or made unreadable through excessive wear, and that these outer bifolios were restored by P²[27].

As noted above, many of P²'s supplements are either too long or too short, and many do not provide for a smooth transition to and from the passage being repaired. Nevertheless, the general course of the narrative is never seriously disrupted. It should also be noted that there are numerous internal inconsistencies in the text. For instance, the name "Timothy" is spelt in two ways: either *Ṭīmāthīwus* or *Tīmūthāwus*. The former is found only in P¹[28], while the latter is found only in P²[29]. Again, P¹ always spells "patriarch" as *al-Baṭrīk*[30], while P² always writes *al-Baṭrik*[31]. Again, in P² one very often finds the saint referred to as *al-bārr* ("the righteous one")[32], whereas this epithet is never found in P¹. How to account for these various characteristics? The obvious explanation: P² must have repaired P¹ with materials drawn from a second recension of the Life.

Saidnaya 94

The second witness in Arabic is Saidnaya 94 (hereafter = S). This ms. was copied in the year 1707 of the era of Alexander (1396 A.D.) for the Church of St. Thomas at Saidnaya. It is a menologion for the month of September.[33] The Life of Timothy is found at ff. 129v-154v, placed on the 9th of September[34]. While the portion of the ms. in which the Life is found has been fairly

[27] Other occurrences of P² in P confirm this hypothesis. The last folio of Quire 20 has been lost and replaced by P² (f. 161), while f. 160v shows great wear. The first folio of Quire 21 has been lost and replaced by P² (f. 162), while f. 163r shows substantial damage. The last folio of Quire 21 and the first folio of Quire 22 have been lost and replaced by P² (ff. 169 and 170). At the same time, ff. 168v and 171r have both suffered a great deal of damage. The last folio of Quire 22 has been lost and replaced by P² (f. 177), while f. 176v has also been damaged. The last folio of Quire 23 has been lost and replaced by P² (f. 184), while f. 183v shows much damage.

[28] E.g., ff. 105r-v, 108r, 109r, 110r-v, 115v, 129r-v.

[29] E.g., ff. 125r-v, 133v, 148v, 149v, 150r.

[30] E.g., ff. 122v, 123r, 135r-v, 136r-v, 137r-v.

[31] E.g., ff. 133r-v.

[32] E.g., ff. 119r, 125r-v, 126r-v, 133r, 148r-v, 149r-v.

[33] I regret that I was unable to undertake a complete codicological analysis of S, or a full investigation of its contents. My time with the original was limited and devoted, first, to the photographic reproduction of those folios containing the Life of Timothy and, secondly, to the confirmation of its more difficult readings, especially in those cases where the ms. had suffered damage. It is my hope that it will be possible to undertake a more detailed investigation in the future. For now, let me simply suggest that the cycle of feasts presented in S is very like that found in the synaxarion preserved in Sinai ar. 416, on which, see SAUGET, *Premières recherches*, 66-68, 224-77.

[34] To the best of my knowledge, the existence of this version of the Life was first announced by Fr. TŪMĀ (*al-Qiddīsūn al-Mansīyūn*, 209).

well preserved, it has suffered a bit from water damage. This has affected the tops of the folios, but has never rendered the text illegible. Slightly more serious, the ms. has occasionally suffered from excessive wear, which has effaced small portions of the text. In nearly every instance, however, another hand has retraced the effaced words. The title and a heading[35] alone have been heavily damaged. Both are written in red ink, and like many other such passages in the ms. have suffered greatly from wear. Some portions of the title could not be read. Other portions could only be read from the pen scratches on the paper. Only a single word of the heading in question was legible.

As to the main scribe of S (S^1), he was scrupulously careful in copying the text. Scribal errors are seldom encountered. Moreover, he was rigorously precise in his placement of diacritic marks (*nuqaṭ*): it is only very rarely that such marks are misplaced or lacking. Yet another scribe (S^2) has added a number of "corrections" to the Life. These he usually placed in the margins, but occasionally between the lines, at times also cancelling portions of S^1's text. There are fourteen such corrections. Thirteen consist of a short phrase or a sentence. While all thirteen of these corrections lend the text a smoother narrative, none are required for the sense. There is no reason to think that S^2 did not add them *ex ingenio suo*, in an attempt to make the text easier to read. Besides these thirteen corrections, S^2 added one further passage to the text (f. 154v). After cancelling S^1's closing invocation, S^2 added a colophon in which a number of interesting points are mentioned: the total length of Timothy's life, the date of his death, the translation of his remains to Antioch, and the date of his translation. As will be discussed below, the data of this colophon cannot be reconciled with the internal evidence of the Life, and is as a whole highly suspect.

What of the relation of S's and P^2's versions of the Life? S's version of the Life is identical to P^2's. The only differences between them reflect scribal errors of the sort that would naturally occur in the course of a text's transmission. More remarkably, S is the very ms. used by P^2 in making his repairs. This can be inferred from the following evidence. At f. 145v, line 12, S bears above the line in a later hand the word نقص ("lacking"). And again, at f. 146r, in the left margin opposite line 9, S bears in a later hand the word نقص ("lacking"). These two notes correspond exactly to the beginning and end of one of the lacunae in P, the third of those discussed above, that which begins at the end of f. 132v. Yet again, in S at f. 143r, line 8, a small cross has been written over the word *al-ṣalāt*. This is the sort of mark that usually indicates that something has been left out by the scribe and is to be found in the margin. While no such marginal insertion is to be found in S, the word *al-ṣalāt* does mark the precise point at which the second of the lacunae in P

[35] That to S2.1.

comes to an end, at the beginning of f. 127r. The evidence is incontestable: P^2 made use of S in making his repairs. And it should be noted: he must have done so after S^2 undertook to polish up the text, for S^2's additions, including the colophon, are to be found in P^2's version of the Life.

What of the relation of S's and P^1's versions of the Life? We are clearly dealing with two different recensions of the Life. What is present in P^1's version is also found in S, both in terms of the events described and their order of presentation. At the same time, the language of the two versions is often quite different. Furthermore, S contains a number of additional anecdotes about the saint's life. Most of these touch Timothy's youthful escapades, though one recounts an additional miracle[36]. The precise relation of the two versions is rather a complicated question. To it I return below.

It should be noted that S's version also bears a short but historically important introduction, which is without parallel in P. In it the compiler explains why he wrote an account of Timothy's life and placed it at this point in the menologion. He notes, first, that Timothy, although known to the Greeks of Byzantium, was not celebrated by them, the reason for their disregard being that he was a Syrian who "lived in the days of ... the Muslims"[37]. And as the author points out, not without some bitterness, the Byzantines consistently ignored such saints, both because they were Syrian and because they had lived while Antioch and its environs were under Muslim rule.

The compiler next points out that there is controversy as to when Timothy's festival should be celebrated. The villagers of the Syrian countryside, he notes, celebrate it on either the 24th of April or the 8th of January[38]. In both instances, he explains, these dates commemorate events in Timothy's life: the first marks his return to Kākhushtā after an absence of thirty years; the second memorializes one of his miracles. Furthermore, the compiler observes, the peasants, "insofar as they lack understanding and discernment,"[39] did not take note of Timothy's date of death. As the date of his death is unknown, the compiler prefers to celebrate the saint's memory on the 9th of September[40]. It was on this day that the saint's remains were translated from Kākhushtā to Antioch and it was on this day that "his festival had come to be celebrated" — presumably, at Antioch[41].

As for Timothy's translation, the compiler tells us that it was accomplished with great pomp by the Antiochene patriarch "Theodore ... who was known as Sergius of Crete"[42]. It is a question here of the Theodore who, according

[36] S44.
[37] S1.1.
[38] S1.2.
[39] Ibid.
[40] S1.4.
[41] Ibid.
[42] S1.3.

to Yaḥyā b. Saʿīd[43], held the throne of Antioch from 3 March 1034 to 24 Sept. 1042[44]. That Theodore was called "Sergius" before his accession is at variance with the evidence of Yaḥyā b. Saʿīd, who says, rather, that he was called "George." Notwithstanding, the forms are quite similar (سرجي vs. جرجس) and easily confused — which of the two is to be preferred remains uncertain. As to S's version of this patriarch's *nisbah* "al-Aqrīṭishī" ("of Crete"), this too is at variance with the evidence of Yaḥyā b. Saʿīd. In this case, however, the testimony of S is probably to be preferred, for Yaḥyā b. Saʿīd, or at least his chronicle as presently preserved, gives Theodore the slightly similar, but nonsensical sobriquet *al-'.s.q.r.t.ṭ*, the meaning of which has given rise to a variety of explanations, none quite satisfactory[45].

When did the compiler of S's version of the Life accomplish his work? He was certainly writing after the translation of Timothy's remains to Antioch. It would also seem that he wrote after the death of the patriarch Theodore (24 Sept. 1042). This is suggested by his reference to the translation as having happened "in the days" (*ʿalā ʿahd*)[46] of Theodore — an unlikely expression were the patriarch still alive. This allows us to date S's version of the Life with some measure of precision. As will be seen, the Georgian version of the Life is derived from a Greek version of the Life, which was itself translated from Arabic. Moreover, as will be seen, this Greek version was dependent on S's version of the Life. One of the mss. in which the Georgian version is preserved is firmly dated to the eleventh century on paleographic grounds. Accordingly, S's version of the Life would appear to have been composed after the patriarch's death but before this Georgian ms. was copied — let us say, *ca.* the latter half of the eleventh century.

One final point needs to be discussed. In 1950 P. Peeters drew attention to what might appear to be yet another copy of the Arabic version of the Life of Timothy[47]. According to Peeters, H. Zayat († Nice 1 Feb. 1954) "possède une copie du texte original arabe, qu'il se proposait de publier, quand nous aurions pu le collationner sur la version géorgienne." Such an edition never materialized, and the fate of Zayat's ms. is currently unknown. It is certainly not to be found among the books and mss. bequeathed by Zayat to the Bibliothèque orientale, neither is it still in the possession of his family, nor does it appear to have ended up in any French library. It may well be that Zayat never actually possessed a copy of the Life, however. As is well known, Zayat undertook extensive researches at Saidnaya, and among its mss. Notwithstanding the specific language of Peeter's note, the ms. to which Zayat had access was in all likelihood none other than S.

[43] *Histoire de Yaḥyā b. Saʿīd*, 536.1-5.
[44] For the slight evidence on his life, see GRUMEL, *Patriarches d'Antioche*, 138-39.
[45] Ibid., 138 n. 2.
[46] S1.3.
[47] PEETERS, *Tréfonds oriental*, 22 n. 2.

Saidnaya 63

This ms. (hereafter = F) is a hagiographic miscellany in numerous hands, of uncertain date and provenance. Among the works it contains is a short excerpt from the Life of Timothy, one folio in length[48]. This excerpt bears the title: "The Thirty-Ninth Miracle of Saint Timothy al-Kākhūshtī the Recluse"[49]. The excerpt is incomplete at its end, breaking off in mid-sentence[50]. It has, moreover, suffered a great deal of damage. The inner margin of the folio is damaged, and has lost the first four or five letters of each line. So also, the bottom of the folio is damaged, and has lost its last two lines. Regardless, F's version of the Life is identical to that of S: indeed, a collation of the legible portions of F with S turns up just two variants, and those of little significance[51].

Figure 2. A Comparison of the Opening Portions of the Life in P, S, and G.

<table>
<tr><th></th><th>P</th><th>S</th><th>G</th></tr>
<tr><td>Introduction[1]</td><td></td><td>1</td><td>1</td></tr>
<tr><td>Timothy's Childhood</td><td>1</td><td>2</td><td>2–4</td></tr>
<tr><td>His Teacher and Friends</td><td></td><td>3</td><td>5</td></tr>
<tr><td>The Devil Tempts Him</td><td></td><td></td><td>6</td></tr>
<tr><td>His Resolution to Renounce the World</td><td>2</td><td>4</td><td>7–8</td></tr>
<tr><td>He Goes to Jerusalem</td><td>3</td><td>5</td><td rowspan="2">9–12</td></tr>
<tr><td>His Friends Return Home</td><td></td><td>6</td></tr>
<tr><td>He Is Called on to Speak Words of Profit</td><td></td><td>7</td><td>13–14</td></tr>
<tr><td>The Grief of His Family</td><td></td><td>8</td><td rowspan="3">22</td></tr>
<tr><td>The Grief of His Sister</td><td>4</td><td>9</td></tr>
<tr><td>The Further Grief of His Sister</td><td>5</td><td>10</td></tr>
<tr><td>He Receives the Monastic Habit</td><td>6</td><td>11</td><td>15</td></tr>
<tr><td>He Returns to Those Who Reared Him</td><td>7</td><td>12</td><td>16–20</td></tr>
<tr><td>He Goes to Antioch</td><td>8</td><td>13</td><td rowspan="2">21, 23</td></tr>
<tr><td>He Meets His Brothers Again</td><td>9</td><td>14</td></tr>
<tr><td>He Meets His Sister Again</td><td>10</td><td>15</td><td>24</td></tr>
<tr><td>He Works Divination for His Sister</td><td>11</td><td>16</td><td>25</td></tr>
<tr><td>He Reveals the Further Results of His Divination</td><td>12</td><td>17</td><td>26</td></tr>
<tr><td>He Reveals His Identity</td><td>13</td><td>18</td><td>27</td></tr>
<tr><td>Rejoicing at His Return</td><td>14</td><td>19</td><td>28</td></tr>
<tr><td>His First Enclosure in Kākhushtā</td><td>15</td><td>20</td><td>29</td></tr>
<tr><td>His Second Enclosure in Kākhushtā</td><td>16</td><td>21</td><td>30–32</td></tr>
<tr><td>He Receives His First Disciples</td><td>17</td><td>22</td><td>33–34</td></tr>
<tr><td>Narrator's Digression</td><td></td><td></td><td>35</td></tr>
<tr><td>Note on Translation</td><td></td><td></td><td>36</td></tr>
</table>

[1] S and G have different introductions.

[48] It is found some ten folios from the end of this rather large ms., which is unfoliated.
[49] That is, P37/S45. See below for the numbering of the miracles in the Life.
[50] *Explicit* = S45.3: *wa-yaqūlu innī*.
[51] They are noted in the apparatus to S.

The Georgian Metaphrase

No other Arabic mss. of the Life of Timothy are at present known. There is, however, a Georgian version of the text (hereafter = G). Edited by K. Kekelidze[52], it was first published in 1940, being reprinted in 1960[53]. G was not translated directly from Arabic. It was, instead, translated from a Greek version of the Life. This is explicitly stated at the end of the narrative of the basic events of Timothy's life, but before the description of his miracles, where the Georgian translator has preserved an editorial comment by the translator of the Life from Arabic into Greek: "We found his life described in a manner simple and plain in the writing of the Saracens and hastened to translate it into the Greek language"[54]. This Greek version is, it seems, no longer extant.

G's version of the Life is not so much a translation as a *metaphrase* when compared to P and S. The basic structure of the text is the same. In particular, G preserves the twofold division of the Life into a narrative of the events of Timothy's life followed by an account of his miracles. G does differ from P and S in one very important respect, however: the narrative of G is often expanded with long homiletic discourses, sometimes in the voice of the anonymous narrator, sometimes in the voices of the narrative's characters.

The Georgian version, and its Greek original, must have been based on the version of the text represented by S. Figure 2 offers a comparison of the first part of the Life in all three versions. As can readily be seen, all of the materials peculiar to S are found in G. A few points of difference should be noted, however. First, G's introduction differs from that of S. It offers, instead, a rather tedious, generic panegyric on the glories of Antioch and its saints. Secondly, while all materials in S are found in G, some shuffling of elements has occurred. In particular, the long digression on the grief of Timothy's family following his flight (S8-10) has been moved to a later point in G's narrative, being described shortly before the account of Timothy's return to the village of Kākhushtā (G22). Thirdly, there are a number of passages in G that are not found in S. The differing introductions have already been mentioned, as also the note on the translation of the text from Arabic into Greek (G36). Two other passages are distinct to G: (i) the long, rather generic description at G6 of the devil's temptation of Timothy while he was yet a boy; and (ii) the narrator's digression at G35, in which it is explained that the foregoing description of Timothy's life is but a little of what might have been said and in

[52] Cf. GARITTE, "Bibliographie," 457 (n°. *81*) and 472 (n°. *140q*).

[53] K. KEKELIDZE, ed., ტიმოთე ანტიოქელი, უცნობი სირიელი მოღვაწე VIII საუკუნისა, in the Известия института языка, истории и материальной культуры имени академика Н. Марра 7 (1940), 1-150. Kekelidze's edition of the Life was reprinted in his *Et'iudebi*, VI, 311-406 (with Russian and Georgian introductions, pp. 276-311). It is this reprint alone to which I have had access.

[54] KEKELIDZE, ed., 336.4-7. BLAKE mistakenly reports ("Littérature grecque," 377) that the Georgian translator found the text in Arabic and translated it directly into Georgian. The same is implied in his "Passio XX Monachorum Sabaitarum," 28 n. 3.

which Timothy is compared to a variety of biblical saints. It should also be noted that S's additional miracle is to be found in G[55] and that S²'s colophon is lacking.

G can be dated with some precision. While there seem to be no internal clues as to when it was produced, G must have appeared after S. And as argued above, S was likely written after the death of the patriarch Theodore (24 Sept. 1042). At the same time, one of the mss. of G is firmly dated on paleographic grounds to the eleventh century.[56] G and its Greek exemplar must therefore have appeared *ca.* the latter half of the eleventh century. In other words, at roughly the same time as S.

One final point about the Georgian version needs to be treated. It is possible that Kekelidze's edition of 1940 was not the first time the Georgian version of the Life had been published. In 1931, in a bibliographic notice, V. Beneshevich called attention to the publication of the Georgian version of the Life of Timothy at St. Petersburg in 1923[57]. Beneshevich ascribed this edition to the well-known S. Kaukhchishvili. In reference to Beneshevich's notice, Peeters wrote in 1941, concerning Timothy: "Sa Vie et ses Miracles ont été imprimés, en 1923, par M. Sim. Kauḫčišvili, si toutefois cette publication, dont nous ne connaissons qu'un spécimen, a pu être menée à bonne fin"[58]. I also have been unable to locate an exemplar. I suspect, however, that Beneshevich's notice is itself in error, for this reference to the Life of Timothy is found as part of a larger list of recent publications of medieval Georgian texts, all of which are ascribed to Kaukhchishvili. Most of these editions were not prepared by Kaukhchishvili. They were, in fact, labors of Kekelidze[59]. It seems reasonable to suppose that Kekelidze had prepared for publication the Georgian version of the Life in 1923, that this edition did not fare well in the aftermath of the Bolshevik Revolution, and that he reinitiated publication in 1940. This hypothesis is supported by a statement of Delehaye, writing in 1923: "Nous savons que, durant la guerre, M. Kekelidze avait commencé l'impression du texte [of the Georgian version of the Life of Timothy]. Il a été impossible de savoir s'il a pu la mener à bonne fin"[60]. It remains, however, to account for Beneshevich's ascription of the edition to Kaukhchishvili.

[55] KEKELIDZE, ed., 397-400.

[56] Georgian ms. 3 of the Greek Patriarchal Library (Jerusalem). For a detailed description of this ms., see BLAKE, "Catalogue," 362-65.

[57] *Byzantinisch-neugriechische Jahrbücher* 8 (1931): 429-30.

[58] PEETERS, "Vie géorgienne de saint Porphyre," 69.

[59] Including, e.g., the Life of Peter of Capitolias, the Life of Agathangelus, and the Life of Hilarion of Georgia. See, respectively, GARITTE, "Bibliographie," 449-50 (n°. 22), 450 (n°. 24), and 450 (n°. 27).

[60] DELEHAYE, *Saints stylites*, cxxv-cxxvi at n. 6. Cf. the references to Kekelidze's original edition in TARCHNIŠVILI, "Kurzer Überblick," 97 (where it is stated that it was published in 1923), and id., *GKGL*, 496 (where it is stated that it was published in 1941).

The Textual History of the Life

As argued above, the Georgian version of Timothy's Life must have appeared around the latter half of the eleventh century. This version was, in turn, translated from a still earlier version of the text in Greek, which was itself translated from an Arabic version of the text. This Arabic exemplar was most probably identical to the recension found today in S. As suggested above, of the materials found in S that are not in P, all are to be found in G, with one exception, S's introduction, which has been replaced with a generic panegyric on Antioch and its saints, perhaps because of its historical specificity, for it presupposes a knowledge of and interest in the conflicts between Greek and Arab Christians in post-conquest Syria and also that there was controversy as to when Timothy's festival should be celebrated.

As also noted above, G offers a metaphrase of S, one that fills up its oft laconic narrative with long homiletic discourses, sometimes placed in the mouths of the characters of the Life, sometimes pronounced by its anonymous narrator. As also pointed out above, there is one instance where G departs from the general course of S's narrative, moving the long digression on the grief of Timothy's family to a later point in the narrative. Nonetheless, it is clear that this is an explicit departure from its exemplar. At a point slightly after where one would have expected the digression, G states that he will not now talk of Timothy's brothers and sister and their laments and tears[61]. And when G does at last bring up the subject, he prefaces his remarks by saying that it is now time to make remembrance of Timothy's brothers[62]. In general, there is no reason to think that G, or rather G's Greek exemplar, did not rely solely on a version of Life like that found in S.

As for S, its version too can be dated to around the second half of the eleventh century, after the translation of Timothy's remains from rural Syria to the metropolis of Antioch. This version of the Life was compiled, it seems, at Antioch. And its compiler was writing a new version of the Life specifically for inclusion in the menologion. What sort of sources might this compiler have had at his disposal? His major source must have been a version of the Life not unlike that to which witness is borne by P. All of the events described in P are found in S, usually with little or no variation as to the specifics of the narrative, though at times with substantial stylistic changes. This more primitive version of the Life was reworked by the compiler in a number of different ways. Its weak Arabic he strengthened. Its stark narrative he fleshed out with a basic repertoire of rhetorical flourishes and artistic turns of phrase. Its clumsy or awkward expressions were either dropped or paraphrased. Syriacisms disappear, while Greek loan words are more frequent. Obscure rural toponyms are glossed. Imprecise biblical citations or those that

[61] G17.
[62] End of G21.

are just plain wrong are standardized. These patterns hold throughout, as can be seen from even a cursory reading of S and P[63]. Be that as it may, a version of the text not unlike that of P was not the only source the compiler had at his disposal. As suggested above, there are a significant number of pericopes in S (seven, to be precise) that are without parallel in P, though as shall be seen, some of these nonetheless presuppose a version of the text not unlike that of P. (Many of the differences between S and P are illustrated in Figure 2. See p. 18.)

First, as already noted, S added a short but historically important introduction. In it he chides the Greeks for their disregard of Timothy and the Syrian saints who flourished under the Muslims. In it he also sought to justify his choice of September 9th as the date on which Timothy should be commemorated.

Secondly, in P (2.1ff.) we are told that while in Kafr Zūmā Timothy resolved to renounce the world. The reason for his resolution was a dream in which a man appeared and recited to him scriptural verses recommending the virtues of renunciation. At this (P3.1ff.), Timothy announced his decision to the people of the village, and proceeded to Jerusalem. P's stark narrative here is much expanded in S, but even so it is evident that S was making use of an earlier version of the text similar to that of P.

After describing how Timothy was received by the villagers after his flight from Kākhushtā, S adds (3.1ff.) that he was handed over to a teacher in the local school. There Timothy made the acquaintance of two youths. Together, Timothy and the youths would make their way to a cave located near the village and there devote themselves to prayer. When Satan saw what was happening, he convinced some of the other boys in the school to inform the teacher of Timothy's doings. As a result, one day the teacher secretly followed the boys to the cave. There he observed them praying, among other things, for the church and the Christian emperor. Now convinced that the youths were not mischief-makers but holy, the teacher marveled at their angelic nature and at his own lack of spirituality. None of S3.1ff. is paralleled in P.

S continues at 4.1ff. with an explanation of how Timothy came to renounce the world, one that builds on a narrative similar to P2.1ff., but is significantly different. S explains that the teacher in time decided that Timothy would make a good match for his only daughter. He thus offered him his daughter's hand and the sole proprietorship of his own estate and books after his death. When Timothy heard his teacher's offer, he reflected on the scripture, especially those verses counseling renunciation. It should be noted that three of the scriptural verses at issue in S's account of Timothy's renunciation were also cited in P's account of the words spoken to Timothy in his dream, and in exactly the same order. Timothy then resolved to withdraw

[63] A number of instances will be cited in the notes to the translations of P and S.

from concourse with his teacher and thus fled to the above-mentioned cave. It is there that he prayed God to rescue him and do with him as he will. It should be noted that once again Timothy's prayer and the scriptural verse cited echo P, although there these words had been spoken by Timothy's oneiric visitor. And finally (5.1ff.), Timothy returns from his cave to the village and announces his intention to go to Jerusalem, at which point the narratives of S and P are again parallel.

In sum, S's version of Timothy's upbringing and of his renunciation is more expansive than P's. S's account of the teacher and the school, the two friends, the cave, and the marriage proposal in particular are without parallel. Similarly, its account of why Timothy decided to renounce the world is significantly different. At the same time, S's account presupposes a version of the text like that of P. This can be seen especially in those portions where parallel scriptural verses are cited.

Thirdly, in P (3.1ff.) after Timothy decided to renounce the world, he went to those who had reared him and told them of his resolution to travel to Jerusalem. They were saddened by the news; friends, however, decided to go with him, to ensure that he would in time return from Jerusalem. Together, Timothy and his friends visited the holy city and the holy places. At this point in P (4.1ff.), the narrative turns to Timothy's sister and her grief over the loss of her brother. When at 6.1ff. the narrative returns to Timothy's experiences in Jerusalem, no further mention is made of the friends who had traveled with him to Jerusalem in order to ensure his safe return.

The narrative of S initially follows P closely (5.1ff.), up to the point where Timothy and his friends visit Jerusalem. There follows, however, additional details about how Timothy separated himself from his friends. Beginning at 6.1ff., we are told that Timothy's friends suggested that they begin to think about returning home. Timothy, however, was able to evade them, and though they searched long and hard for him, they were forced to return without him, an event that caused great grief to the people of the village. As for Timothy, S continues, he stayed on in Jerusalem and continued to visit the holy places and monasteries. The whole of this section is without parallel in P.

Fourthly, the above-mentioned addition to S is followed by yet another. In S beginning at 7.1, there is a long account of Timothy's encounter in Jerusalem with "a virtuous and spiritual elder." This elder had a disciple and Timothy was called on to speak words of spiritual profit to him, which he did. An extensive account of his sermon is found in S. Once again, the whole of this section is without parallel in P.

Fifthly, at this point in S (8.1ff.), after describing Timothy's dealings with the elder and his disciple, like P the narrative turns to a digression about the grief of his family at the loss of their brother. P has an account of his sister's grief (4-5) alone. While S has a closely parallel account of his sister's grief

(9-10), it is preceded (8.1ff.) by an account of the grief of Timothy's family as a whole. For this there is no parallel in P.

Sixthly, in P (7.1ff.) there is only a very brief description of Timothy's return from Jerusalem to the village of Kafr Zūmā and of his reception by its inhabitants. P's laconic account is greatly expanded in S (12.1ff.). The great majority of the expansion concerns events that transpired while Timothy was on the road from Jerusalem, in particular what took place when Timothy happened on a Maronite monastery, at which he spent time, both with a view to converting its denizens from their erroneous ways and in order to learn carpentry from them. Even so, parts of S's account clearly presuppose an account like P's. The openings are parallel. Note especially P7.1 and the beginning of S12.1. So also, their endings are parallel. Note especially P7.2 and the beginning of S12.5.

Seventh and lastly, the only other major difference between P and S is the latter's inclusion of an additional miracle[64]. It recounts a delightful tale of Timothy's interactions with some Muslim soldiers. One day, we are told, the Muslims made an expedition into Byzantine territory. After traveling for some twenty days, they camped in a field where there was a holy stylite. That night, the commander of the Muslims heard two men singing on the pillar. He checked and discovered only the one stylite, who informed him that the holy man from Kākhushtā had been singing with him. The commander did not believe the stylite and thus sent horsemen to Kākhushtā. There they learned from Timothy himself that it had indeed been he who was present with the stylite.

A number of points should be noted about S's additional materials. With the exception of S's introduction and additional miracle, these additions treat of events that took place before Timothy had come to be reestablished in Kākhushtā. It must be conceded that P's narrative of this period of Timothy's life is stark and lacking in dramatic force. It would appear that S has taken a narrative not unlike that of P and garnished it, interweaving its terse account with additional materials of unknown provenance, materials often only loosely connected to the overall course of the narrative, relating occurrences of little or no significance for the later events of Timothy's life. There are two main reasons for thinking this the case. First, it is easier to account for the differences between P and S by supposed that S was drawing on P rather than vice versa: there is simply no reason to account for the exclusion of such materials from P. Secondly, some of S's additions presuppose a version of the text like that of P. In general, it is easier to understand how S's expansions came to be added to S than how they came to be excluded from P. And thus, it is best to suppose that they represent additions by S to a form of the text similar to P.

[64] S33.

There is, however, one possible objection to this hypothesis on the interrelation of S and P. This arises from a passage in P found at the end of the first part of the Life, immediately before the description of Timothy's miracles. At 17.2 P reports:

> As for those two youths who were with him in school (*fī al-kuttāb*) and were raised with him in Kafr Zūmā, Daniel and Michael, when they heard that he had been given a gift from God and that miracles had appeared at his hands, they came to him and received his blessing. He prayed for them and they became his disciples.

The obvious problem here is that this account seems to presuppose an event that is not narrated in P, but is to be found in S: the account of Timothy's schoolboy adventures. Nowhere else in P is this school mentioned. While the other evidence would suggest that a text similar to P was the main source of S, here is a passage that would suggest something quite different: not necessarily that S was the source of P, but at the very least that some of S's seeming additions were already present in its source. This problem might be resolved by arguing that the passage in question does not in fact presuppose the full narrative of Timothy's youthful adventures, such as is found in S. Or perhaps the text of P is using the expression "in school" to refer to events that were already known to its readers or hearers, in which case we might imagine that P's version was composed relatively close to the events it describes. Or perhaps one might even suppose that P's reference to this school was the germ of S's imaginative tale of Timothy's school days. None of these explanations seems entirely satisfactory. I suspect rather that P in its present form is not the version of the text of which S made use. Indeed, there are reasons to think that P represents a reworking of a still earlier version of Timothy's Life. Perhaps this earlier version of the Life was S's main source.

There are a number of inconsistencies in P for which it is difficult to account if in fact P represents an integral and original composition. In the narrative at P8.1-2, for example, mention is made of two monks as traveling companions of Timothy. By the time we get to P9.1, however, these two monks have become one[65]. At P1.1 Timothy's parents are said to have had three male children. At P9.2, however, the narrative presumes more than three. At P3.3 we are told that Timothy traveled to Jerusalem with friends, whose job it was to ensure his safe return. Nowhere are we informed how these friends failed at their task. Indeed, they are simply not mentioned again. While it is possible to suppose that these inconsistencies arise from scribal errors or slips on the narrator's part, they might also suggest that Prepresents a rather careless reworking of a still earlier version of the text.

For now, until or unless further evidence comes to light, it is not, it seems, possible to reconstruct fully the textual history of the Life. There are strong

[65] Cf. also P9.2, 10.1, 15.1.

reasons to posit a version of the Life not unlike that of P as S's major source. But P's version in its present form is unlikely to have been S's source. Nor can we be sure that P's version does not itself make use of yet another, now lost version of the Life, presumably in Arabic. Equally uncertain are a number of other points, especially touching the provenance of P's version. Was it written at Antioch or in rural Syria, perhaps at Kākhushtā? If it was written at Antioch, does it predate the translation of Timothy's remains, of which it makes no mention?

One passage alone might hint at rural Syria as its provenance, suggesting that P or its exemplar was composed by the monks attached to the saint's shrine at Kākhushtā. When Daniel, one of the two disciples mentioned above, died, Timothy was distraught and prayed God for assurance that the deceased's sins had been forgiven. According to P (30.2), God tells him:

> Because of your love for him, I've forgiven him his sins. Whatever you request all the days of your life will be given you. The enemy will never have authority over him who is in your place of residence.

In other words, whoever dwells in Timothy's enclosure after his death will be free from the machinations of the devil. S's account is similar, but only to a point, for God's promise closes with a new proviso:

> As long as this world lasts, the hand of the devil, the enemy, will not have the authority, nor will he be able to harm him who is enclosed in your place of residence. But if there is pride among them and they are tempted by their desire, that will be a sin for them[66].

In short, the divine blessings attached to Timothy's enclosure and surrounding monastery would have its limits. Should the monks at Kākhushtā grow prideful, the blessing will be withdrawn. Might such pride also have led the patriarch of Antioch in the eleventh century to have taken Timothy's remains from those monks to himself, installing them at Antioch?

What is certain is that the translation of Timothy's remains to Antioch in the eleventh century touched off a firestorm of interest in this rural saint. A new version of his Life in Arabic was needed for the menologion, and was quickly produced. And very soon thereafter other versions of his Life were being written, presumably in the cosmopolitan and polyglot city of Antioch. One was in Greek, being produced from the new Arabic version of the menologion. Another was in Georgian, a translation of the new Greek version. Nor did the usefulness of these urban versions end there. Centuries later, what would appear to be a more primitive version of the Life fell on hard times, many of its pages being lost. And it was from a copy of the Antiochene menologion that a later scribe repaired that account of Timothy's Life. In sum, notwithstanding Timothy's rural origins, it is through the urban retellings of his Life that he is best known today.

[66] S36.2.

When Did Timothy Live?

The chronology of Timothy's life is, in a word, confused. There are fundamentally two alternatives. The first is based on the internal evidence of the Life, which presents Timothy as interacting with Theodoret the patriarch of Antioch during the reign of the caliph Hārūn al-Rashīd (r. 786-809)[67]. As for Theodoret, while the precise chronology of his tenure as patriarch is subject to controversy, there is general agreement that he held the see of Antioch in the last decades of the eighth century, perhaps even into the early decades of the ninth[68]. This seems not unreasonable. And it also accords with the chronology of Hārūn al-Rashīd's reign. In the Life itself, when Timothy interacts with Theodoret, he had already long been established as a recluse at Kākhushtā and had by this point become quite famous. His exact age is unknown, but he was already at least forty, and perhaps significantly older, for the Life suggests that he had left his village at the age of seven and only returned some thirty years later[69]. The internal evidence would thus place Timothy's *floruit* in the latter half of the eighth century and the early decades of the ninth.

There is another option. In the colophon affixed by S[2] to the end of the Life, Timothy's chronology is explicated as follows:

وكنت جملة حياته خمسة وثمانون سنة وتنيح يوم الاربعا في العاشر من شهر ايلول فجنزوه اهل الدير وقاطني القرية، كما يليق بالقديسين، ودفنوه بتكريم جسيم في الدير الذي ابتناه وكان ذلك بتاريخ سنة مايتين سبعة وخمسين للهجرة. فبقي هناك مدفون وبعد ذلك نقله بطريك انطاكية بتكريم جزيل ووضعه في هيكل القديس مار دوماظ خارج باب الجنان ووافق ذلك في اليوم الثامن من شهر ايلول. فنسال الاهنا ان يرزقنا شفاعته. امين.

> The total length of his life was eighty-five years. He died on Wednesday, the tenth of September. The people of the monastery performed his funeral, being joined in this by the residents of the village, as is normal in the case of the saints, and they buried him with great honor in the monastery that he built. This took place in the year 257 of the hijrah. There he remained buried until the patriarch of Antioch translated him with abundant honor and placed him in the chapel of the holy St. Dometius[70], which is outside the Bāb al-Jinān[71]. This took place on the eighth of September. We ask our God to grant us his intercession! Amen!

10 September 257 *hijrī* would be the equivalent of 10 September 871. And if Timothy was 85 years of age at his death, he would have been born *ca.* 786.

[67] See P27/S33.

[68] GRUMEL, *Chronologie*, 447, states that Theodoret held the throne from before 787 until *ca.* 813. In this he follows KARALEVSKIJ, "Antioche," col. 597-99. DICK, to the contrary, has argued ("Continuateur arabe," 118-19; cf. also id., *Maymar*, 57) that Theodoret became patriarch in 795 and held the throne until 812. NASRALLAH has offered a critique of the latter ("Regard critique," 59-60), arguing that Theodoret reigned from *ca.* 787 to *ca.* 799.

[69] See P10.2-3; S1.2, 2.1, 15.2-3, 19.2.

[70] For St. Dometius, see the note to P16.2.

[71] For this suburb of Antioch, see the Gazetteer.

These dates cannot be reconciled with the internal evidence of the Life, for Timothy would have been far too young to have interacted with the patriarch Theodoret during the reign of Hārūn al-Rashīd.

There are few reasons to place much confidence in the data of S^2's colophon. In the first place, 10 September 871 fell not on a Wednesday, but on a Monday[72]. Secondly, this note must have entered the textual tradition of Timothy's Life at a relatively late date. It is not present in G, or (we must suppose) its Greek predecessor. While it is present in P, it is found in a section copied by P^2 and thus ultimately derived from S^2. The late date of the colophon is also suggested by its frequent contradiction of materials from S's introduction, which gives a different location for the final resting place of Timothy's remains[73], as well as a different date for the translation of his remains[74]. Moreover, S explicitly states[75] that the peasants of the Syrian countryside had not recorded the date of Timothy's death. S said this some centuries after Timothy's death. And yet, by the time S^2 was writing, a date had been discovered — one that looks suspiciously like that of his translation.

In general, the probative value of S^2's colophon is less than one might wish. While certainty is at present lacking, the above inferences would support the conclusion that the internal chronology of the Life is the more primitive and thus the more reliable.

The Date of Timothy's Cult

As noted above, the compiler of S pointed out in his introduction that Timothy's cult was celebrated by the villagers of the Syrian countryside on a number of different days[76]. Some celebrated it on the 24th of April, a day that marks Timothy's reunion with his family in Kākhushtā. Indeed, in the course of his narrative, while describing that reunion, S explicitly linked it to this day[77]. Others celebrated Timothy's festival on the 8th of January, in commemoration of one of his miracles, the restoration of rain after a long drought. Again, in describing that miracle, S explicitly linked it to this day[78]. As for the compiler of S, he preferred the 9th of September[79]. For two reasons: the date of Timothy's death was unknown and it was on the 9th of September that Timothy's remains had been translated to Antioch[80]. He also ex-

[72] One way to reconcile this problem is to assume that Aylūl or September (the ninth month) is not solar but lunar, that is, the equivalent of Ramaḍān (the ninth month of the Muslim calendar), in which case the date would be equivalent to 1 August 871, which does in fact fall on a Wednesday.

[73] That is, the Great Church at Antioch (S.1.3; cf. S's title).

[74] That is, the 9th of September (S1.3).

[75] S1.2.

[76] Ibid.

[77] See S19.2, and cf. S13.2. The parallels in P (8.2, 14.2) are far less specific.

[78] S30.1-2.

[79] S1.2-3.

[80] It should be remembered that S^2's colophon states that Timothy's translation took place not on the ninth, but on the eighth of September.

plicitly stated that Timothy's festival had already come to be celebrated on this day, presumably at Antioch[81].

No surviving source, liturgical or otherwise, would appear to confirm the celebration of Timothy's festival on any of these three dates. The Georgians

Figure 3. The Numbering of the Miracles in the Extant Versions of the Life of *Timothy*

	P	S[3]	S	G
1. A Muslim's Sins	1	~~12~~ 1[4]	1	1
2. Two Deceitful Disciples	(2)[1]	2	2	2
3. Two Gluttonous Disciples	3	3	3	3
4. A Disciple and His Sexual Sin	4	4/space[5]	4	4
5. A Rich Man's Adultery	5	5/space	5	5
6. The Passing of a Righteous Antiochene	6	6	6	6
7. His Sister-in-law Is Accused of Adultery	7	7	7	7
8. A Terrible Drought	(8)	8	8	8
9. The Conversion of a Muslim	(9)	9	9	9
10. A Marvelous Journey to Mt. Sinai	10	10/~~24~~[6]	10	10
11. Theodoret the Patriarch of Antioch	11/(12)	11/~~26~~	11/12	11
12. He Rides on a Cloud	12	13	13	12
13. A Marvelous Encounter	13	28	14	13
14. The Death of Daniel	14	29	15	14
15. He Helps a Poor Woman	15	30	16	15
16. He Knows What Is Hidden	16	31	17	16
17. A Woman Afflicted by the Devil	17[2]	32	18	17
18. He Knows a Man Will Die	18	33	19	18
19. A Woman Accused of Adultery	19	34	20	19
20. He Fixes the Weather	20	35	21	20
21. The Healing of a Persian's Son	21	36/~~37~~[7]	22	21
22. His Miraculous Journey to Byzantine Territory	not in P	38	23	22
23. An Abortive Apocalyptic Movement	22	39	24	23
24. A Man Gets a Son	(13)	40	25	24
25. Help for a Lion	(14)	41	no number	25[8]
26. A Farewell Discourse	(15)	42	no number	

[1] In this column, numbers in brackets were supplied by P^2. Note that P^2 did not give a heading to the second miracle, although he did leave a space in the ms. to mark the start of the miracle. For the purposes of this figure, I assume that this was merely an oversight on his part.

[2] Miracles 17 and 18 are lacking in P as a result of damage to the ms. For the purposes of this figure, I assume that they were once present in P and that they bore the numbers seventeen and eighteen.

[3] This column reflects the numbering of the miracles found in the body of S, while the next presents the numbering of the miracles found in its margin.

[4] The number "one" is written by a later hand. S originally bore the number "twelve," which has been cancelled.

[5] This and the next miracle are broken into two sections. The second section of each is preceded by a space for a heading, but no such heading was supplied.

[6] This and the following miracle are broken into two sections. The second sections were once labeled Miracle 24 and Miracle 26 respectively. A later hand cancelled both headings.

[7] This miracle was originally broken into two sections. The latter section bore the title "Miracle 37," which has been cancelled.

[8] G's final miracle combines the last two miracles of P and S.

[81] S1.4.

celebrated Timothy's memory on either the 28th of January or the 21st of February[82]. A number of Melkite synaxaria place his festival on the 4th of January[83]. The same is also found in the calendar of Macarius III b. al-Zaʿīm (d. 1672), which bears the following notice on Timothy:

> On [the 4th of January] — The righteous Timothy, who was from the village of Kākhushtā, which is near Antioch. From the very beginning of his life he dedicated himself to severe asceticism and performed numerous miracles. Everyone knows about his virtue and the account of his life, as well as of the lives of his three companions, contemporaries of his. He departed in peace to be with the Lord[84].

As for Timothy's three holy companions, these are surely to be identified with the three anchorites mentioned in one of the accounts of Timothy's miracles[85].

The Numbering of the Miracles

G contains a total of twenty-five miracles, numbered consecutively. As can be seen from Figure 3 (p. 29), G differs from S in one major respect: it combines the last two miracles into a single account. The numbering of S's miracles is more complex, in part because of the carelessness of the original scribe, in part because of the work of later "correcting" hands. In copying the Life, the scribe of S initially adopted a consecutive numeration of the chapters of his text — all of them. These chapters he called "Miracles." The first part of the Life was divided into eleven such "Miracles."

Miracle 1	130v	in S2.2	*inc.* وان الله بحسن تدبيره
Miracle 2	131r	in S3.2	*inc.* ووجد الصبيين قد بسطا
Miracle 3	131r	at S4.1	*inc.* فلما نشا وزادت
Miracle 4	132v	at S7.1	*inc.* وكان هناك شيخ فاضل
Miracle 5	133r	at S8.1	*inc.* وليس ينبغي لنا
Miracle 6	134v	at S11.1	*inc.* ومن هاهنا فنحن
Miracle 7	135v	at S12.5	*inc.* وانه وافى الى جبل الامهان
Miracle 8	138r	at S19.2	*inc.* وان اخاه لاون مضى
Miracle 9	138r	at S21.1	*inc.* فلما راى الشيطان
Miracle 10	138v	in S21.2	*inc.* وانه انصرف من هناك
Miracle 11	138v	at S22.1	*inc.* وبدا هو من بعد هذا

These eleven chapter headings were at some point all erased.

[82] See TARCHNIŠVILI, *GKGL*, 496, and cf. the title of the Georgian version of the Life (KEKELIDZE, ed., 311), which explicitly mentions the 28th of January.

[83] These include: Vatican ar. 472 and Harissa ar. 70. See SAUGET, *Premières recherches*, 334. Fr. TŪMĀ has examined a number of synaxaria that were unavailable to Sauget. None of these make mention of Timothy. See his *al-Qiddīsūn al-Mansīyūn*, 209. In his recently published synaxarion, Fr. Tūmā commemorates Timothy's memory on the 4th of January (*Siyar al-Qiddīsīn*, II, 375-78), though a brief notice is also found for the 10th of September (ibid., I, 65), the date of Timothy's death according to S²'s colophon.

[84] Translated from the Arabic cited by SAUGET, *Premières recherches*, 334.

[85] P26/S32.

On reaching the first of Timothy's miracles proper, the original scribe of S continued his initial system of numeration, labeling it "Miracle 12." A later hand then cancelled this and substituted the heading "Miracle 1." On reaching the second miracle, the original scribe of S adopted a new numbering strategy, naming it "Miracle 2." He then continued with this new manner of numeration until he reached the twelfth of Timothy's miracles. There are a few oddities, however. The fourth miracle is broken into two sections. The first receives the heading "Miracle 4," while the second receives no heading at all[86]. There is simply a blank space in the ms. A similar pattern is found in the fifth miracle[87]. As for the tenth miracle, it too is divided into two sections. The first is called "Miracle 10," while the second is called "Miracle 24"[88]. A later hand, however, cancelled this reference to "Miracle 24." A similar pattern is found in the eleventh miracle, whose second section was initially labeled "Miracle 26,"[89] a heading that was then cancelled by a later hand. On reaching the thirteenth miracle, the original scribe of S resumed his initial system of numeration and began to number the miracles from twenty-eight, a practice that he followed until he reached the end of the Life. It should be noted, however, that the twenty-first miracle was originally divided into two sections, labeled respectively "Miracle 36" and "Miracle 37,"[90] and that a later hand has cancelled the second of these headings.

It is fairly easy to understand what has happened here. S's exemplar must originally have been divided into forty-two sections, each of which was labeled a "Miracle." In copying the text, S initially adopted this manner of dividing the text. On reaching the text's miracles proper, however, he decided that it would be better to number these from one, or more properly from two, for he never corrected the "twelve" that he assigned to the first of Timothy's miracles. This practice the scribe maintained for about half the miracles, only to abandon it and revert to his original system of numeration. A later scribe, for obvious reasons, was displeased with this manner of dividing up the text. He cancelled the first eleven headings of the Life. Either this same scribe or a different one then made four other changes to the numbering of the miracles proper. The first of Timothy's miracles (called "Miracle 12") was changed to read "Miracle 1." And the subdivisions of Timothy's tenth, eleventh, and twenty-first miracles were cancelled.

The numbering of the miracles in S was further complicated by the work of yet another scribe. This scribe sought to clarify the confused state of the numeration of the miracles by renumbering them in the margin using the *ḥurūf abjadīyah*. He began with the first of Timothy's miracles proper and

[86] Its second section begins at S26.3.
[87] Its second section begins at S27.3.
[88] Its second section begins in the middle of S32.4 (*inc. wa-fī al-sāʿah al-thālithah atā al-qiddīsān*).
[89] It begins at S33.10.
[90] The second of these sections begins in the middle of S43.6 (*inc. fa-lammā kāna fī al-sanah al-dākhilah*).

continued numbering until he reached the antepenultimate miracle, to which he assigned the number "twenty-five." Two further points should be noted. First, this scribe divided the long account of Timothy's dealings with the patriarch Theodoret into two parts, to which he assigned the numbers "eleven" and "twelve"[91]. Secondly, the hand of the scribe who added these *ḥurūf abjadīyah* looks remarkably like that of P^2. Given the brevity of the marginal numbers, however, it is not possible to be certain that the two scribes are one and the same.

As for F, it is clear that its scribe must have been copying from a version of the text that had preserved, at least in part, the original numeration of S, that which divided the text into a total of forty-two sections. His excerpt, it will be recalled, was entitled "The Thirty-ninth Miracle of St. Timothy al-Kākhūshtī the Recluse." And indeed, this excerpt corresponds to the miracle to which S originally assigned the number "thirty-nine"[92].

One further point about S needs to be noted. In S at f. 129v there is a marginal comment in the hand of the scribe who originally copied the ms. This reads: "In the Greek [version] twenty-seven miracles" (*fī rūmī sabʿah wa-ʿashrīn ʿajībah*). Assuming that the Greek version contained the account of Timothy's miraculous journey to Byzantine territory, an account found in both S and G but not in P[93], we can suppose one of two things. Either this Greek version had an additional miracle. Or more likely, this Greek version divided one of the miracles into two parts — perhaps the long account of Timothy's dealings with Theodoret[94].

The numbering of the miracles in P is fairly straightforward. Although some things are uncertain due to the many lacunae, it would appear that P numbered his miracles consecutively, beginning with one. Because its end is lacking, it is not known how many miracles were originally in P, though there is no reason to think that there were not twenty-five. Regardless, when P^2 set himself the task of repairing the lacunae in P, he was faced with rather a daunting task, given the confused state of S, his exemplar. The bracketed numbers in Figure 3 represent the numbering of the headings in the sections added by P^2. As can be seen, P^2 divided the long account of Timothy's dealings with Theodoret into two parts, the second being called "Miracle 12"[95] — leading to the presence of two miracles labeled "twelve." Further, P^2 inexplicably labeled the text's last three miracles "Miracle 13," "Miracle 14," and "Miracle 15." This must have been mere carelessness, the scribe writing *ʿashr* ("ten") for *ʿashrīn* ("twenty").

[91] The latter begins in the middle of S33.3 (*inc. wa-innahu ittafaqa*).
[92] S45.
[93] S44 and the twenty-second miracle of G (Kekelidze, ed., 397-400).
[94] P27/S33.
[95] It begins in the middle of S33.3 (*inc. wa-innahu ittafaqa*), which corresponds to the numeration added in S's margin.

In sum, although the numbering of the miracles in the extant versions of the Life is somewhat confused, it must be emphasized that in terms of content there is only one major difference: S and G contain the account of a miracle that is not found in P. Given the lacunae in P, it is not known whether this was the only difference between P and the other versions, but there is no evidence to suggest that it was not.

Editorial Principles

In preparing the present edition of the Arabic versions of the Life of Timothy, I have adopted the following principles. An edition of those portions of P copied by P^1 is presented first. P^1 was anything but a careful copyist. There are many occasions where it has been necessary to emend his labors. In every case, however, the original reading of the ms. is given in the apparatus. There are roughly fifty passages in P where P^1 corrected his own copy. Sometimes this entailed the cancellation of words or passages; sometimes, the addition of letters or words passed over in his initial transcription; at other times, the correction of letters poorly formed in his initial transcription. These corrections have been tacitly incorporated into the body of the present edition, though in a few instances they are discussed in the notes to the translation[96]. As for P^2's three corrections to the text of P^1, mentioned above, these also are incorporated into the body of the edition, though in each case the reading of P^1 is offered in the apparatus[97].

P^1's version of the Life is followed by S's. As those portions of P copied by P^2 are derived directly and without intermediary from S, there was no reason to include a collation of their variants in the apparatus. F was collated with S, and its variants, such as they were, are noted in the apparatus. Moreover, the text of S is presented as it was before S^2 undertook to correct it. As for the materials cancelled by S^2, these have been restored: in that S^2 effected his cancellations with a single, lightly drawn line, there was never any question as to the prior reading of S. S^2's corrections, in turn, are to be found in the apparatus, apart from the text of the colophon, which was presented above.

Roughly sixty-five other corrections are to be found in S. Most of these were certainly the work of S^1. They entail the correction of obvious scribal errors: the cancellation of dittographies, for example, or the inclusion of a word or letter initially omitted in the course of transcription. Such corrections have been tacitly incorporated into the body of the edition. There are, however, six corrections that cannot be ascribed with full confidence to S^1, either because of their brevity or because they involve a cancellation or erasure.

96 See the notes to P27.8 and 34.1.
97 As the corresponding passage of P^1's version is with some effort legible, P^2's marginal addition at the bottom of f. 123v has, however, been ignored.

While these are tacitly incorporated into the edition, they are discussed in the notes to the translation[98].

Unfortunately, G is only occasionally of use for establishing P and S. It is simply far too periphrastic to supply anything other than general parallels. Its data is taken into account wherever possible, but only in the notes to the translations and in the Gazetteer.

As suggested above, the numbering of the miracles in both P and S presents some difficulties. For the sake of simplicity, I have opted to dispense with any attempt to reproduce the contradictory and conflicting systems of numeration, offering instead a consecutive numeration for the chapters of the Life, one inclusive of the miracles. For ease of reference, I have also divided the chapters into numbered sections. Moreover, to facilitate cross-references between the two recensions, at the beginning of each chapter the number of the corresponding chapter of the other recension is noted, if a parallel is found. The texts have also been supplied with a modern system of punctuation.

The Arabic of both versions of the Life, but especially P's, diverges from the standards of classical Arabic with respect to orthography and phonetics, morphology, and syntax. Both recensions evince authors who by and large desired to write in classical Arabic but owing to inadequate training and indifference to detail actually produced hybrids of classical Arabic and their own forms of spoken Arabic. With regard to orthography and phonetics, this has led to variations in the use of *scriptio plena* and *defectiva* and the disappearance of *hamzah*. With regard to morphology, it has resulted in the widespread disappearance of flexion — no longer are the cases of nouns uniformly distinguished and often no distinctions are made between the various imperfective moods of the verb[99]. With regard to syntax, following the loss of flexion there has occurred a transition of structure from the synthetic to the analytic wherein word order and prepositions come to play a far greater role in the production of meaning[100]. Such characteristics are in no way distinct. They are well attested in other forms of middle Arabic[101]. In particular, they have been observed in texts written by Christians, Jews, and Samaritans, as well as in the remains and debris of the documentary papyri[102].

[98] See the notes to S2.1 (twice), 8.2, 12.5, 22.2, 35.1.

[99] According to BLAU, *GCA*, I, 45, flexion was lost for a number of reasons: a change in the nature of the vowels and accentuation, the extension of pausal forms, and the assimilation of Arabic to languages of the analytic type, Aramaic in particular.

[100] Cf. BLAU, *GCA*, I, 45-46.

[101] For middle Arabic in general, see the studies of FISCHER, "Middle Arabic," 430-36, BLAU, "Classical Arabic," 218-24, id., "State of Research," 187-203, id., "Status of Arabic," 15-23.

[102] For detailed studies of particular forms of middle Arabic, see, e.g., BLAU, *GCA*; id., *Judaeo-Arabic*; STENHOUSE, "Samaritan Arabic," 585-623; HOPKINS, *Grammar of Early Arabic*.

When working with a text preserved in an extensive ms. tradition it is sometimes possible to conclude that its middle Arabic features stem not from its author but from its scribes, for often such traditions show progressive corruption and excessive variation between the different scribes. This rule is far from universal, however, for at times one observes exactly the opposite process[103]. When dealing with texts preserved in less extensive ms. traditions, however, it is far more difficult to determine the extent to which their middle Arabic features are scribal rather than authorial. This is the case, in part, because of the limitations of the ms. tradition. More importantly, however, we are often hindered by our only partial understanding of the socio-linguistic context for the composition of such texts: we often simply do not know what sorts of Arabic their authors may have used in their autographs.

One might nonetheless proceed to classicize one's text, correcting its "errors" and standardizing its morphological peculiarities. Even if all the original readings of the mss. are included in the critical apparatus — for some texts a daunting prospect — one still runs the risk of preparing "a text perhaps more mongrel in character than what it was before the hand of the editor touched it"[104]. It is a question here of texts with syntactic structures that are essentially foreign to classical Arabic (analytic as opposed to synthetic), with vocabularies that are far from classical (this is why a Syriac dictionary is often far more helpful in understanding the Life of Timothy than, say, Lane or the *Lisān al-ʿarab*), with conceptual and discursive patterns that are quite simply alien to the circles that canonized the standards of classical Arabic grammar, if in fact they are not better understood as having invented those standards[105]. For texts such as these, corrections with regard to case and mood seem almost trivial, if not futile. This is, in fact, the very criticism that has been leveled against Ph. Hitti's edition of one of the most famous Muslim texts in middle Arabic, the *Memoirs* of Usāmah b. Munqidh[106]. It would be more consistent — if readability is the goal, which it is not — to translate the whole into standard Arabic.

[103] GRIFFITH, for example, in his work on the passion of ʿAbd al-Masīḥ ("Arabic Account," 331-74), has shown how a later copyist attempted to bring an earlier scribe's version of the text into closer conformity with the canons of classical Arabic.

[104] SKOSS, *Hebrew-Arabic Dictionary*, cxlii.

[105] For a nuanced presentation of the normative aspects of the classical grammarians and their "invention" of classical Arabic, see CORRIENTE, "Old Arabic to Classical Arabic," 62-98, as well as WANSBROUGH, *Quranic Studies*, 85-118.

[106] WITKAM, "Establishing the Stemma," 93: "In the Memoirs are large passages written in Middle Arabic. … Hitti, however, could not accept the divergences of classical Arabic usage which he encountered in the MS, and he started correcting these. He was able to do this only on the morphological level, by adding the *alif* after the indefinite direct object, or by adding the *nūn* after shortened verbal forms, or by correcting the spelling of the numerals, to name but a few examples.… Had Hitti wished to 'correct' the text on the syntactical level as well, he would have been obliged to reformulate entire passages of Usāma's text, much to the detriment, probably, of the lively and direct style of the Memoirs."

For reasons such as these, I have opted for a rather conservative editorial technique. In particular, I have decided to follow in this edition the testimony of the mss. "faults and all," but *if and only if* such faults can reasonably be thought not to have been errors in the opinion of the scribes who copied the mss. In short, I have sought to preserve the distinctive character of the language of the two recensions of the text. Corrections and emendations have thus been kept to a minimum, apart from the exceptions noted below. If non-standard usages are encountered and such non-standard usages are attested in other forms of middle Arabic and are consistent with the scribes' normal habits, no attempt has been made to correct them. While this editorial technique may make for texts that are slightly more difficult to read, it does at least preserve the distinctive language of what for all practical purposes are unica.

In the following instances alone do I depart from the reading of the base mss. While S is rigorously accurate in his use and placement of diacritic marks (*nuqaṭ*), the situation is far otherwise with P. If there was little or no question as to the proper reading of P, these missing or misplaced diacritics have been tacitly standardized — otherwise, the reading of the ms. was noted. I have also distinguished *alif maqṣūrah* from final *yā'*. Although the scribes employ a single character for both (ـى), there is no reason to think that these characters were pronounced in an identical fashion. Further, I have distinguished final *hā'* from *tā' marbūṭah*: S occasionally distinguishes them; more often, S and P employ a single character (ـه). While the *tā' marbūṭah* was probably distinguished in pronunciation only in the construct state[107], as an aid to the reader the standardization of the orthography seemed to outweigh its risks, especially as it was rarely if ever that the nature of the character was in doubt. And finally, S often and P occasionally marks *tanwīn alif*. In those few instances where the scribes write the required *alif* but do not add *tanwīn*, I have tacitly supplied the latter.

As for the translations of the two recensions, these are as literal as possible, especially in the few instances where the sense is less than certain. It should be noted that in order to avoid duplicating annotations, comments on the numerous toponyms are reserved for the Gazetteer.

There are many who aided this project. For allowing me access to the mss. of Saidnaya, I wish to express my gratitude to His Beatitude, Patriarch Ignatius IV. For their kindness during my visit, I owe a further debt of gratitude to the sisters of Saidnaya. I wish also to thank the Bibliothèque nationale for providing a microfilm of P and for allowing me to examine it *in situ*. Thanks also to Dr. Abdul-Massih Saadi and Mr. Saad Saadi, who read through portions of the Arabic versions and offered numerous valuable suggestions. For helping track down Zayat's spectral copy of the Life, I wish to express my gratitude to Profs. Khalil Samir and Ugo Zanetti, as well as to the

[107] Cf. Blau, *GCA*, I, 115-7.

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Addendum

As noted on p. 30, Macarius III b. al-Zaʿīm (d. 1672) knew of Timothy and inserted a short notice on him in his calendar. The contents of the notice. in particular its mention of Timothy's three holy companions, would suggest that Macarius may have been familiar with the Life is, in fact, the case. Indeed, Macarius must have examined none other than the copy preserved in S. In the introduction to his *Kitāb qiṣaṣ wa-siyar wa-akhbār baʿḍ al-rusul wa-l-shuhadāʾ wa-l-qiddīsāt wa-l-abrār*, Macarius specifically mentions having found at Saidnaya "a very ancient book containing the lives of the majority of saints for the month of September." This book he copied in its entirety. See Nasrallah (*HMLEM*, IV.1, 99). It must have been via one of macarius' works that information on Timothy then came to attach itself to the historiographical tradition on the patriarchs of Antioch. In particular, Athanasius Dabbās (d. 1724) evinces a knowledge of Timothy's Life in his notice on the patriarch Theodoret. See V. Radu and C. Karalevsky, eds. and trans., "Istoria patriarhilor de Antiohia de Atanasie Dabbas," *Biserica Orthodoxa Romana* 49 (1931):17-18. A similar knowledge of Timothy's Life is displayed in Michael Breik's (d. after 1781) notice on Theodoret in his history of the Antiochene patriarchate. See S. Qabʿīn, ed., *al-Ḥaqāʾiq al-waḍīʿah fī taʾrīkh al-Kanīsah al-Anṭākīyah al-Urthūdhuksīyah* (Cairo, 1902), 34-35.

بسم الاب والابن وروح القدس الاه واحد.
نبدى بعون الله تعالى نكتب سيرة القديس الفاضل الناسك تيماثيوس.
صلاته معنا اجمعين. امين.

1.1 [2] كان رجل مومن نصراني من بلد يقال لها كاخشتا من اعمال انطاكية وكانت له امراة مومنة. فرزق منها اربعة اولاد ثلثة منهم ذكور وبنت واحدة وكان الصغير منهم هذا القديس * طيماثيوس. وكان لهم مال كثير ومواشي ابقار وغنم. 105r وبعد ايام توفي ابوه وامه وتركوا طيماثيوس طفلاً صغيراً يرضع اللبن. وكانت اخته تربيه وتشقا عليه وتدور به على المرضعات وتسقيه اللبن.

1.2 فلما كبر الصغير طيماثيوس، ارسله اخوه الكبير لاون يوم الى مراح الغنم يحفظ ما فيه من الجبن والقريش؛ ولكن الطفل كان صغيراً غفل عن جميع ما كان هناك. فنزل الطير وافسد ما كان في المراح من الجبن وغيره. فجا اخوه وضربه ضرب وجيع وتواعده؛ ففزع منه الصغير وهرب من وقته ومضى وبقي تايه لا يدري الى اين يتوجه. وبمشية الله تعالى وحسن تدبيره * التجا[1] الى بعض القرى فلقيه قوم مومنين 105v فاخذوه عندهم وربوه واقام عندهم زمان كثير.

2.1 [4] فلما نشى الصبي وصار حدث، فجا على قلبه فكر صالح ان يزهد من هذه الدنيا ويصير راهباً. ولما بات تلك الليلة وهو مفكر في هذا الفكر في قلبه، وفيما هو نايم، ظهر له شخص وهو يقول له: «يا طيماثيوس، ما بالك غافل عن نفسك؟ انهض وقوم، اطلب الله وازهد في هذه الدنيا الفانية، فكلما فيها يزول ويضمحل وهو يشبه حلم النايم وعندما ينتبه لا يجد منه شي.

1 [1] P اللتجا

In the name of the Father, Son, and Holy Spirit, one God.
With the aid of God most high, we begin to copy the life
of the holy and virtuous ascetic, Timothy.
May his prayers be with all of us! Amen!

Timothy's Childhood

1.1 [2] There was once a certain man, a believer and a Christian, from a village called Kākhushtā, located in the territory of Antioch. He had a wife who was also a believer. By her he was blessed with four children, three boys and a girl[1]. The youngest of them was this saint Timothy. The family was quite wealthy and had herds of cows and sheep. After some time his father and mother died, leaving Timothy while he was yet a small child still suckling. Timothy's sister reared him, cared for him[2], and took him around to wet nurses in order to procure milk for him.

1.2 When the youngster Timothy grew up, his elder brother Leo sent him one day to the sheep pasture, that he might watch over the cheese and *qarīsh*[3] that were there. The child was young, however, and neglectful of everything that was there. As a result, birds came and destroyed the cheese and other things that were in the pasture. Timothy's brother came, gave him a good whipping, and threatened him. The small child was terrified of him and immediately fled. He went away, wandering about not knowing where to go. By the will of God most high and his good providence, Timothy took refuge in a certain village[4]. A group of believers met him and took him in. They raised him, and Timothy stayed with them for a long time.

His Resolution to Renounce the World

2.1 [4] When he grew to be a young man, there came suddenly upon his heart a righteous thought to renounce this world and become a monk. When night fell, as Timothy was thinking on this in his heart, while he was asleep, there appeared to him a specter who said: "Timothy, why do you neglect your soul? Arise! Stand! Seek God and renounce this transient world! For everything in it is passing away and disappearing. It is like the dream of a sleeper — when he awakes he finds nothing of it.

[1] P9.2 and P12.2 imply that there were not three, but four boys in the family.

[2] This use of *shaqiya ʿalā* seems not to be attested in the standard dictionaries of classical Arabic. One can compare, however, the Syrian Arabic proverb, said of mothers and their care for their children: *natʿab wa-nashqā ʿalā awlādinā.*

[3] A type of cheese made from curdled milk and butter.

[4] That is, Kafr Zūmā. See P7.1, P13.1, and P17.2.

2.2 يا طيماثيوس، اسمع قول سيدنا يسوع المسيح في الانجيل الطاهر: ماذا ينفع الانسان لو ربح العالم كله وخسر نفسه وماذا يعطي الانسان فدا عن نفسه؟ وقال الانجيل: هوذا الفاس * موضوع على اصول الشجر فكل شجر لا تثمر ثمرة طيبة تقطع وتلقى في النار. وقال: من لا يحمل صليبه ويتبعني، فليس هو لي باهل ولا تلميذ. 106r

2.3 فاسمع ايضاً قول سليمان الحكيم[1]: اهرب من المراة كما يهرب الطير من الصياد، لانه ليس احد يقرب من ‹...› الا وهي تحرقه». فلما اصبح القديس، قال: «ليس يصلح لي من الان مخالطة هولاي القوم». وقام يصلي قايلاً: «يا ربي والاهي، لا تبعد رحمتك عني، بل عينني ونجيني واعط عبدك قوة».

3.1 [5] وعاد ايضاً الى عند اولايك القوم المومنين الذي ربوه وقال لهم: «يا ابهاتي، لي امر اريد اكشفه لكم؛ فمن اجل الله قد قبلتموني وانا صغير * وصبرتم علي اكثر من الوالدين، فالرب يجازيكم[1] عن ذلك بملكوت السما. والان فقد عرض لي فكر ان امضي الى البيت المقدس واتبارك من تلك المواضع المقدسة التي صنع فيها ربنا المسيح الايات والعجايب واصلي فيها واذكركم فيها، كما انكم قبلتموني وسترتموني انا الغريب الحقير تحت كنفكم. 106v

3.2 فاسل السيد المسيح ان يتمم نعمكم في هذا[2] العالم وفي العالم الاتي، يسكنكم في النعيم مع قديسه وابراره». فلما سمعوا منه هذا الكلام، حزنوا لفراقه وبكوا مثل ما يبكا على الميت. وقالوا له: «ان فراقك اليوم مراً شديداً، يا ولدنا المبارك.

3.3 ونحن نسلك، اذا قضيت شهوتك * في المواضع الطاهرة، تسرع العودة الى عندنا». فقال لهم[3]: «ارادة الرب تكون». فلما راه اهل القرية انه عازم على المسير، بكوا عليه ايضاً كثيراً. واما اصدقاه، احبوا المسير معه لكي يردوه[4] معهم؛ 107r

2 [1] الحكم P

3 [1] يجارکم P — [2] هذه P — [3] فقال لهم] فقالهم P — [4] corr. ex يردود P²

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[12] For the use of *alladhī* to refer to plural antecedents, see BLAU, *GCA*, III, 550c–551a.

[13] The expression is odd. It is tempting to emend the text, reading *qiddīsīhi* ("with his holy ones") for *qiddīsihi* ("with his Holy One").

2.2 "Timothy, listen to what our Lord Jesus Christ said in the pure Gospel: What does it profit a man if he gains the whole world and loses his soul, and what will a man give as a ransom for his soul?[5] The Gospel also says: Behold, the ax is placed at the root of the tree; every tree that does not bear good fruit will be cut down and thrown into the fire[6]. And it says: Whoever does not bear his cross and follow me is not worthy of me and is not a disciple[7].

2.3 "Hear also what was said by the sage Solomon: Flee women even as birds flee the fowler, for no one draws near to <...>[8] without it burning him"[9]. When the saint awoke, he said: "From now on it is not right for me to associate with this people." He arose and prayed, saying: "My Lord and my God, take not your mercy from me[10]; rather, help and save me, giving your servant strength"[11].

He Goes to Jerusalem

3.1 [5] He went back to those believers who[12] had reared him and said: "Fathers, there's something I wish to reveal to you. For the sake of God you received me when I was small and were more patient with me than are parents as a whole. The Lord will reward you for this with the kingdom of heaven. Now then, a thought has entered my mind, that I should go to Jerusalem and be blessed by those holy places in which our Lord Christ worked signs and wonders, that in those places I should pray and make mention of you, how you received and sheltered me under your wing, a wretched stranger.

3.2 "I'll ask the Lord Christ that he perfect your blessings in this world and in the world to come, making you to dwell in blessing with his Holy One[13] and with his just ones." When they heard what he had to say, they were saddened about being separated from him and wept as one weeps for the dead. To him they said: "Our blessed child, your separation from us today is something quite bitter.

3.3 "We ask you — when you have fulfilled your desire in the pure places, hasten to return to us." He said to them: "May the will of the Lord be done." When the people of the village saw that he had resolved to go, again they wept much for him. As for his friends, they wanted to go with him, so as to

[5] Mt 16.26.

[6] Mt 3.10.

[7] Mt 10.38.

[8] The ms. bears a sign indicating that a word was omitted by the scribe and then supplied in the margin. The left margin of this folio has, however, been damaged and the supplied word or words lost.

[9] Cf. Prov 6.5, but otherwise this is *not* (it seems) a Biblical saying.

[10] Cf. Ps 40.11.

[11] Cf. Ps 86.16.

فساروا معه ووصلوا الى البيت المقدس. وابصروا جميع المواضع المقدسة وخرجوا يبصروا الرهبان والحبسا.

4.1 [9] واما اخته، لما سمعت ان اخوها قد راح، بقيت تدور في الجبال والسهولة وتبكي وتنوح ابداً لا تدخل بيت وتقول: «يا اخي وحبيب قلبي، اين اطلبك؟ يا من ربيت في اليتم مظلوم مسكين، ما فرحوا به والديه ولا انا المسكينة اليتيمة الذي كنت امله يكون يعزي نفسي الشقية عند كبره وافرح به * واسلي قلبي 107v عن والديه الذين بحضرتنا ماتوا. يا اخي، ترى سبع اكلك او في نهر غرقت واكلوك الطيور وحيوان البر[1]. اتراك، يا اخي، حياً انت او في غربة.

4.2 يا اخي، من يعطيني جناحين اطير بها وادور البر والبحر والانهار والجبال والاودية؟ عساني اجد اثار جسمك فانتشق رايحتك كي تحيا نفسي الحزينة؛ او لعله كان يسمع صوتي فيحن الى يتمي ويريني وجهه الذي كان فرحي وسروري النظر اليه. يا اخي، تراني ارجع ابصرك مع الصبيان، فانادي بك من بينهم واسمع نغماتك التي هي في مسامعي وخيالك بين عيني في نومي ويقظتي».

108r **4.3** وكان الناس يجتمعون على صوت بكاها ونحيبها، لانها ما * كان لها عزا ولا صبر الا جلوسها على الطرقات تسل لكل من يمر ويجي راجية ان يعرفها انسان بخبره. وكما ترى صبي، قد تقدمت اليه تتفرس في وجهه وتقول: «لعلك، يا اخي، انت، يا حبيب قلبي، طيماثيوس؟ ما ترحمني»؟ فكان كل من يسمع بكاها يبكي ويعزيها وما كانت تقبل عزا؛ وكانت تصرخ كصريخ المجنون وليس احداً يعطيها له خبر.

5.1 [10] وفيما هي تعج مثل البقرة، اتفق ان ناساً كانوا[1] سايرين في الطريق. فلما وصلوا موضعها، سايلوها قايلين: «يا جارية، ما الذي يبكيك؟ فقد احزنتي قلوبنا واوجعنا بكاك».

4 [1] البير P

5 [1] ان ناساً كانوا] اناسري ut vid. P —

bring him back with them. For this reason, they traveled with him. They reached Jerusalem. They looked at all the holy places and went out [of the city] to see the monks and recluses.

The Grief of His Sister

4.1 [9] As for Timothy's sister, when she heard that her brother had left, she ceased not to wander about the hills and the plains, weeping and mourning continuously, not entering any house. She was saying: "My brother, the beloved of my heart, where shall I seek you? You whom I reared in orphanhood, you who were treated so unjustly, you poor wretch! His parents didn't get to enjoy him, nor have I, myself a wretched orphan. I'd hoped that he would console my miserable soul when he grew up and that I would delight in him and solace my heart for the loss of his parents who died in our presence. My brother, perhaps lions have eaten you, or perhaps you've drowned in a river and been eaten by birds and beasts of the field[14]. My brother, I wonder whether you're alive, or in exile.

4.2 "My brother, who will give me wings with which I might fly and wander about the land and sea, the rivers, hills, and wadis? Perhaps I'll find traces of your body and then I'll smell your scent so that my sad soul might live. Or perhaps after hearing my voice, he'll pity my orphanhood and show me his face, which used to be my delight and joy to look at. My brother, perhaps I'll return and see you with the local children — I'll call you out from among them and hear your songs, your songs which are still in my ears, even as your specter stands before my eyes whether I'm awake or asleep."

4.3 People would gather at the sound of her weeping and wailing, for she had no consolation or way of bearing up except to sit at the roadside and inquire of everyone who passed by or came, hoping that someone might give her news of him. As soon as[15] she would see a boy, she would go to him, stare in his face, and say: "Is it perhaps you, my brother, beloved of my heart, Timothy? Will you not have mercy on me?" Everyone who heard her weeping, would weep and console her, but she would not receive consolation. She just cried out as if she were mad, for there was no one to give her news of him.

The Further Grief of His Sister

5.1 [10] While she was lowing like a cow, it happened that certain men were traveling along the road. When they arrived to where she was, they asked her: "Lady, what makes you weep? You've saddened our hearts and your weeping has grieved us."

[14] Cf. syr. *ḥaywat barō* ("a wild animal").
[15] For the use of *kamā* to introduce temporal clauses, see BLAU, *GCA*, III, 587b–588b, cf. parallels at P12.1, 25.3.

5.2 اجابتهم قايلة: «العلكم ابصرتم طفل صغير قد ضاع منذ ايام؟ وليس نعلم ما سببه. وكانت امه قد ماتت من حين طفوليته وانا * كلفت نفسي خدمته والقايم به. واني كنت ادور به على المرضعات حتى ربي وكنت احبه كحب والديه واكثر. 108v

5.3 ومن اجله بغُضت مصاحبة رجل حتى لا يكون ينتهره احد ولا يحزنه. وكانت رايحته اسهل الي من كل طيب. واذا هو غاب عني، ما كان يهنيني عيش، ولا اكل ولا اشرب حتى اراه[2] وكنت بالليل اضمه الى صدري مثل الدجاجة التي تضم فراخها. وها انا اليوم ادور في الجبال والاودية وليس من يعطيني له خبر».

5.4 فقالوا لها: «يا هذه، فقد اوجعنا حزنك وعلى مثلك يجب الحزن ونحن نسل الله ان يورد عليك البشارة التي وردت على يعقوب من ابنه * يوسف ويرد ما ضاع منك برحمته». ولم يزلوا يعزوها بكلام لطيف ومن الكتب المقدسة واخبار الاوايل[3] حتى سكنت من البكا وسكن بعض حزنها وقامت ودخلت الى منزلها. 109r

6.1 [11] ويجب الان ان نرجع الى خبر القديس طيماثيوس. وانه قام في بيت المقدس، كما[1] قلنا ايضاً، وطاف الديارات. فوجد شيخاً من بعض المتوحدين فاضلاً في اعمال الصالحة. فسجد بين يديه وقال: «يامرني قدسك بالكلام». فقال له الشيخ: «قل ما بدا لك، يا ولدي».

6.2 فقال له: «ايها الاب، فقد اخترت البس زي الرهبانية المقدس فقد هداني المسيح الى طهارتك. فلا ترفضني، بل اقبل مسكنتي * والبسني وعلمني الطريق التي بها تحيا نفسي واتخلص الى المينا الهادي. فقد قال سيدنا ومخلصنا: من يعلم ويعمل، كبيراً يدعا في ملكوت السما. وقال: انطلقوا وتلمذوا كل العالم. وقال النبي: ان الذي ينظر[2] الى مسكين ويكرمه فمثل فمي يكون. وانا اسل من المسيح ومن قدسك تجعلني لك تلميذاً وتتمم فيك الكلمة التي اقيلت: ان الله ساكناً في قلوب اصفياه ومن خلص نفس فهو مثل من قد خلقها». 109v

[2] اداره P — [3] الاويل P
6 [1] كلما P — [2] ينضر P —

5.2 She answered them: "Have you perhaps seen a young child lost for some days? We don't know what has happened to him. His mother died when he was an infant. I took it on myself to take care of him and be his guardian. I used to take him around to wet nurses, until he was grown. I loved him even as his parents did, if not more.

5.3 "For his sake I despised the companionship of a man, that someone not scold him and sadden him. His scent was sweeter to me than every kind of perfume. When he was absent from me, life did not delight me, nor would I eat or drink until I saw him. At night, I would clutch him to my breast, even as a hen embraces her chicks. Look here! This day I'm wandering about the mountains and wadis — but no one gives me news of him."

5.4 They said to her: "Lady, your sadness has grieved us. And yet, one such as you should be sad. We ask God that he bring you that same good news that was brought Jacob about his son, Joseph, and that by his mercy he return what you have lost." They did not cease[16] to console her with gentle words, using stories from the holy scriptures and accounts of the patriarchs, until at last she ceased to weep and some of her sadness abated. Only then did she arise and go into her house.

He Receives the Monastic Habit

6.1 [11] We should now return to our account of saint Timothy. As we have already said, he stayed in Jerusalem and traveled about to the monasteries. He then found an elder, one of the solitaries, a man virtuous in the performance of good deeds[17]. Timothy prostrated himself in his presence and said: "May your holy self bid me speak!" The elder replied: "Tell me what's on your mind, my child."

6.2 Timothy said to him: "Father, I've decided to put on the holy monastic garb; for this, Christ has guided me to your pure self. Don't refuse me; rather, receive my wretched self and clothe me, teaching me the way by which my soul might live and by which I might reach the safety of the calm harbor. After all, our Lord and Savior has said: Whoever teaches and does [these commands] will be called great in the kingdom of heaven[18]. He also said: Go forth and make disciples of all the world[19]. And the prophet said: Whoever looks on a wretch and honors him will be like my mouth[20]. I ask Christ and your holy self that you make me your disciple and fulfill in yourself the saying[21]: Surely God dwells in the hearts of his friends, and whoever saves a soul is like the one who created it."

[16] For the form, see BLAU, *GCA*, I, 188c, as well as the parallel at P12.1.
[17] For the lack of definite article with *a'māl*, see BLAU, *GCA*, II, 359–60.
[18] Mt 5.19.
[19] Mt 28.19.
[20] Cf. Jer 15.19 LXX.
[21] For the form (*qīlat* in classical Arabic), see BLAU, *GCA*, I, 160b–161a.

6.3 فلما نظر ذلك الشيخ الروحاني انه يخاطبه بمعرفة ومن نعمة قد اعطيها، للوقت قبله والبسه[3] اسكيم الرهبانية وعرفه رسوم المتوحدين وتدابيرهم ووصاه * بالطاعة[4] والاتضاع وقطع المشية والسهر والصوم والمحبة لله اولاً وللاخوة[5] وعرفه كيف يكون قتال الشياطين. 110r

7.1 [12] فلما وصل طريق التامين في الرهبانية، جاه فكر بعد سنين كثيرة ان يرجع الى الموضع الذي ربي فيه بالقرية المعروفة كفر زوما وفيما هو في هذا الفكر وهو يطلب الى الله يخلص نفسه وانفس هولايك القوم الذين ربوه وانه شاور الشيخ فاطلق له وصلى عليه وسار الى القرية الذي ربي فيها.

7.2 فلما وصل اليها، فرحوا به اولايك القوم الذين ربوه وجميع اهل القرية وبنوا له حبس والى جانبه كنيسة.

8.1 [13] واقام[1] هناك زمان. وفي بعض الايام اتا راهبين كانوا يعرفوا القديس[2] طيماثيوس. فلما ابصرهم، * خر ساجداً لهم وسجدا بعضهم لبعض. ثم قالوا له: «يا اخونا طيماثيوس، نشتهي منك تجي معنا الى انطاكية لنشتري للدير حاجة». فقام مسرعاً[3] وسار معهم، لانه كان كثير الطاعة. وان الله، جلت[4] قدرته، بسبب محبته للصلاح وان يوري فيهم العجايب، فجعل طريقهم على قرية القديس كاخشتا. 110v

8.2 واتفق في تلك الليلة كان عيد مار جرجس القديس. وكان المغبوط في كل الطريق يسل عن اسما الضياع؛ فلما بلغ الى قريته وعرف بها، اعدل عنها، هو ورفقته، عن الطريق، لانها كانت في القرية، فخشي لا يعرف بها.

8.3 وكان هناك شجرة توتة واخوته مجتمعين تحتها وقد ذبحوا ثور ذخران للقديس ليكرمه الكهنة والرهبان * ومن يحضر. 111r

[3] والبسه P — [4] باطاعة P — [5] والاخوة P

8 [1] corr. ex وقا P[2] — [2] للقديس P — [3] فقامسرعا] فقام مسرعا P — [4] القجت ut vid. P

6.3 When that spiritual elder saw that Timothy was speaking to him with knowledge and from a certain grace that had been given him, he immediately received him and clothed him in the monastic habit. He also taught him the ways of the solitaries and their practices, commanding him to be obedient and humble, to cut off his own will, to keep vigil and fast, to love God firstly and then the brethren. He also taught him how the devils attack.

He Returns to Those Who Reared Him

7.1 [12] When Timothy reached the way of the perfect in his practice of the monastic life, the thought occurred to him after many years that he should return to the place in which he had been reared, to the village called Kafr Zūmā. While he was thinking on this and asking God to save his soul and the souls of those who had reared him, he consulted the elder and received his permission to depart, as well as his prayers. He then traveled to the village in which he had been reared.

7.2 When he reached it, he was an object of joy to those who had reared him, as well as to all the people of the village, and they built him an enclosure and next to it a church.

He Goes to Antioch

8.1 [13] He lived there for a while. One day there arrived two monks who were acquainted with saint Timothy. When he saw them, he prostrated himself to them and they prostrated themselves to him. They then said to him: "Our brother Timothy, we want you to go with us to Antioch that we might buy provisions for the monastery." With haste he arose and traveled with them, for he was very obedient. God, may his power be exalted, because he loves goodness and so that he might show miracles through them — God, I say, directed their path to the village of the saint, Kākhushtā.

8.2 It happened that this was the night of the festival of the holy St. George[22]. During the whole journey, the blessed Timothy asked about the names of the villages; when he reached his village and recognized it, he and his traveling companions swerved from the road, for it passed through the village and Timothy was afraid lest he be recognized in it.

8.3 There was a mulberry tree there. Beneath this his brothers were assembled. They had just slaughtered a bull as a memorial[23] to the saint, that the priests, monks, and those present might honor him.

[22] Celebrated on the twenty-third of April. See SAUGET, *Premières recherches*, 144; and cf. S13.2.

[23] For ar. *dhukhrān* as "memorial," cf. syr. *dhukhrōnō*. One finds *kh* instead of *k* (as would be expected given the Arabic root *dh.k.r*) as a result of the aspiration found in the Syriac form. For this practice, see, e.g., LAMOREAUX, "Tract against the Armenians," 327–41; TROUT, "Animal Sacrifice," 281–98; CONYBEARE, "Sacrifices d'animaux," 108–14.

9.1 [14] فلما راوا[1] الراهبين وقد عدلا عن الطريق، قال[2] اخو[3] القديس لاون الكبير من اخوته: «الحقوا هذين الراهبين فردوهما ليحضروا العيد ولا تخلوهما بتة يعبرا». فادركوهما بسرعة ثم قالوا[4] لهما: «نحن نسل قدسكما ان تحضرا اليوم القداس وتشهدا عيد القديس مار جرجس وتنطلقا مصاحبان بالسلامة بصلوات القديس». فقالا: «ليس يمكننا ذلك، لاننا مضطرين لحاجة لا بد منها في المدينة للدير».

9.2 فوقفا ساعة يسلوهما فقام الكبير لاون ومضا اليهما وتبرك منهما وقال: «انا اسلكما بالمحبة الالهية ان تستريحا عندنا اليوم بلا بد وتعملا معي انا المسكين رحمة من اجل المسيح * ولا احزن». فلما راوا كلامه وخضوعه، اطاعاه ورجعا معه. 111v

10.1 [15] فلما دخلا منزله وصليا فيه، نظرت اليهما اخته وقامت مسرعة وسجدت لهما على الارض وقالت: «انا الحقيرة اسل قدسكما، يا ابهاتي، تسمعا كلامي انا الحزينة[1] حتى اخبركم باحزاني ومصايبي؛ فلعل الله يكون عزايي على يديكم وفرجي عندكم». فقالا لها: «قولي ماذا هو حزنك العظيم».

10.2 فاجابتهم وهي تذري الدموع مثل المطر: «يا ابهاتي، ماتا والدي وخلفا اخوتي الذين رايتهم وخلفا اخ طفل يرضع؛ فتكلفت تربيته[2] وكنت احمله وادور به على المرضعات في الليل والنهار[3] وطرح الله محبته ورحمته في قلبي * وكان تعبي عليه يحلوا في قلبي كانه خرج من احشايي. فكبر وبلغ سبع سنين وانا لا اقدر افارقه طرفة عين فارسله اخوه الكبير يحفظ مراح الغنم وما فيه من الجبن والقريش من الطيور ولموضع طفوليته غفل عن جميع ما كان هناك فنزلت الطيور وافسدت ما كان في المراح. فجا اخوه وضربه وتواعده؛ ففزع منه وهرب من ذلك الوقت. 112r

10.3 وما تركنا موضع في البلد، الا وقد سالنا عنه ولم نجد احداً يعطينا له خبر. وقد حملنا من حزنه ما لا طاقة لنا به[4]، ولا سيما انا الحزينة الذي كنت احبه ولا استطيع افارقه طرفة عين، وحتى * انني هجرت الاكل الذي هو قوام الجسد والنوم 112v

9 [1] P راو — [2] P قالو — [3] P اخوه — [4] P قولوا
10 [1] P لحرينة — [2] P تربيه — [3] P وانهار — [4] لنا به] P لبابه —

He Meets His Brothers Again

9.1 [14] When they saw that the two monks[24] had swerved aside from the road, the saint's brother, Leo, the eldest of the brothers, said: "Catch up with those two monks and bring them back to attend the festival. Don't you dare let them get away." They quickly overtook the two monks and said to them: "We ask your holy selves to attend the Eucharist today and observe the festival of the holy St. George. You can then proceed on your way, accompanied by safety, through the prayers of the saint." They replied: "We cannot do this. We must take care of essential monastery business in the city."

9.2 The two brothers immediately ceased to ask the two monks, at which point, the elder [brother] Leo arose and came to them. After receiving their blessing, he said: "By the divine love, I ask you to rest with us today — there's no escape! — and do me, a poor wretch, this mercy for the sake of Christ; [do this] and I'll not be sad." When they saw his words and humility, they obeyed and returned with him.

He Meets His Sister Again

10.1 [15] When they entered his house and prayed in it, Timothy's sister saw the two of them and quickly arose and prostrated herself on the ground in front of them. She said: "Wretch that I am, I ask your holy selves, fathers, to listen to what I say, I who am sad — listen until I have told you of my sadness and of the calamities that have befallen me. Perhaps God [will bring it about that] my consolation will be by your hands and my deliverance will be with you." They replied: "Speak of this great sadness of yours."

10.2 Shedding tears like the rain, she answered them: "Fathers, my parents died. They left behind my brothers whom you've just seen, as well as another brother, an infant still suckling. I took it on myself to rear him. Day and night I would carry him around to wet nurses. God placed love and mercy for him in my heart. My labor for him was sweet in my heart. It was as if he were the offspring of my own womb. He grew up and reached the age of seven, and I could not stand to be separated from him for even a moment. His elder brother then sent him to protect from the birds the sheep pasture, as well as the cheese and *qarīsh* there. Because of his youthfulness, however, he did not pay attention to anything that was going on there. As a result, the birds came and destroyed what was in the pasture. His brother then came, and struck him and threatened him. Timothy was terrified of him and immediately fled.

10.3 "There's no place in the land in which we've not asked after him. We've found no one, however, who might give us news of him. Our sadness for him has been so great that we can't bear it, especially my sad self, who loved him and could not bear to be separated from him for even a moment, so

[24] It should be noted that the narrator has shifted to an account of just two monks, as opposed to the two monks and Timothy introduced at P8.1.

الذي هو راحته[5]. وانما اذا انا عفوت خياله بين يدي. فما لي لا نوم ولا هدو. وله منذ غاب ثلثين سنة وما اظنه حياً. ولو كان حي. لقد كان ذكر محبتي له ورحمتي. ومع هذا ما ايست نفسي منه، الا كل ما لقيت انسان عابر في الطريق اطرح نفسي بين يديه واسله لعل يكون معه خبراً منه يعزي هذه النفس الحزينة. وهذا هو خبري. فان كان عندكم لي عزا، فعزوني به».

10.4 اجاب القديس وقال لاخته: «يا مرة، نحن غربا وقد جينا من بيت المقدس وما اظن ان طفل مثل هذا الذي تذكرين عنه يقدر على المشي الى تلك الديار؛ * ولكن لما قد شاهدناه من حزنك قد اوجع قلوبنا وانا احسن حساب النجوم 113r واقدر من جودة حسابي ان اعرف ان كان اخوك حياً او ميت».

11.1 [16] يا اخوة، عجيباً عظيماً هو هذا، كيف من اجل محبته المسيح لم يتلجلج لسانه ولا دمعت عيناه عندما راى اخوته ولا سيما اخته هذه المسكينة القريحة القلب عليه. ولكن بتدبير الله، كما كتم يوسف نفسه عن اخوته ونقر الكاس واوهمهم ان الكاس يعرفه جميع ما عملوه، وهكذا هذا القديس اوهمها ان بالحساب[1] يعرفها ان كان حياً او ميتاً.

113v **11.2** فقال لها: «حقاً، يا مرة، ان اخوك حي هو وصالح الحال في * جسمه؛ والذي يدل عليه الحساب انه لابساً زي الرهبان وليس هو بعيد منك. ولكنني الليلة انظر في حسابي واتعب نفسي حتى اكشف سره واين هو وبالغداة اعرفك ان شا الله».

11.3 فسكنت الى قوله وركنت الى وعده لها وقامت وهي راجية انه يفرج عنها وجلست عند اخوتها وقالت لهم: «تبارك الله، ما اعجب هذين الراهبين وكيف نعمة الله حالة عليهما. والرب يشهد علي ان هذا الشاب كل ما تفرست[2] في وجهه يتخايل لي صورته كصورة[3] اخي».

[5] راحة P

11 [1] بالحسان P — [2] تفسرت P — [3] كصوه P

that I've foregone eating food, the support of the body, as well as sleep, its rest. And truly, when I've erased his specter from before me, I have not either sleep or tranquility[25]. Since he disappeared, he's grown thirty years older. I don't think he's alive. If he were, he would have remembered my love for him and the mercy I showed him. Nevertheless, I've not allowed my soul to fall into despair. Rather, whenever I meet someone passing by on the road, I throw myself down in his presence and ask him whether he has news from him, news which will console this sad soul. This is my story. If you have consolation for me, console me with it."

10.4 The saint answered and said to his sister: "Lady, we're strangers who've come from Jerusalem. I don't think that a child like this that you've mentioned would have been able to walk to those regions. Nonetheless, for what we've seen of your sadness it has grieved our hearts — I'm proficient in stellar computation and on account of the accuracy of my computation can determine whether your brother is alive or dead."

He Works Divination for His Sister

11.1 [16] My brethren, what a great miracle, how by his love for Christ his tongue did not stammer nor his eyes well up with tears when he saw his brothers and especially his sister, this wretched woman, whose heart was scarred with grief for him. By God's providence, however, even as Joseph hid himself from his brothers and filliped the cup[26], making them believe that it would tell him everything they had done, so also this saint made her believe that by computation he would tell her whether he was alive or dead.

11.2 He said to her: "Truly, lady, your brother's alive and sound of body. As for what my computation tells me, he's wearing monastic garb and isn't far from you. Tonight, however, in my computation I'll look and expend labor that I might reveal his secret and find out where he is. In the morning I'll tell you, God willing."

11.3 She drew assurance from his words and trusted in his promise to her. She arose, hoping that he would deliver her, and sat with her brothers. To them she said: "Blessed be God! How amazing are these two monks and how the grace of God rests on them! The Lord is my witness — whenever I contemplated this youth's face, his visage appeared to me to be like the visage of my brother."

[25] Assuming the text is not corrupt, the meaning seems to be: "Even when I am able not to think about him, I still cannot sleep or find tranquility." Cf. the partial parallel at the end of P4.2.

[26] That Joseph's cup was used for divination is explicitly stated in Gen 44.5. That Joseph was able to divine the future through striking the cup is found in midrash (cf. GINZBERG, *Legends of the Jews*, 83).

12.1 [17] وباتت ليلها ساهرة حتى قاموا الكهنة للصلاة[1] وامروا القديس يقرا الهلال؛ وكان شجي الصوت. فكما وقعت نغمته في مسامعها، لم تتمالك. ثم قامت وخرجت * الى الكنيسة، لانها كانت قريبة منها، لتسمع حسن قراته 114r وحلاوة نغمته وجعلت تبكي حتى علا نحيبها. فجاووا[2] اخوتها وقالوا[3] لها: «كفى مما انتي فيه؛ فعندنا ريسا البلد؛ ومتى سمعوا هذا منك، يظنوك مجنونة. اما تستحين من فعالك هذا»؟ ولم يزلوا بها حتى اخذوها الى منزلها وهي باكية لا تطيق صبراً.

12.2 فلما اصبح وانقضت الصلاة، ارسلت الى الراهب تسله ان ياتيها. فلما جا، قالت له: «يا قديس الله، ارحمني من اجل المسيح وعرفني ماذا دل عليه حسابك». اجابها: «يا هذه، سهرت ليلتي في حسابي فرايت الصبي حياً يرزق ورايت له اخوة ثلثة، الكبير اسمه لاون». وسما جماعتهم * واسم ابوه وامه وكيف 114v ماتوا واعطاها علامات قديمة؛ وكان يعرفها جميعها[4] شي شي.

12.3 فقامت مسرعة؛ كما صنعت السامرية وخبرت عن المسيح، وهكذا هذه اسرعت الى اخوتها فقالت لهم: «تعالوا انظروا الى هذا الراهب الذي قد اخبرني بجميع ما في منزلنا وعن ابي وامي وكيف كان نياحتهما وخبرني خبر اخي وانه سالماً». فقاموا معها واتوا الى القديس ومعهم جماعة من اهل القرية ونسا وصبيان حتى امتلت الدار فابتدوا في مسايلته وهو يخبرهم عن شي شي وهم يبكون لما سمعوا منه مما يعرفوه.

13.1 [18] ثم انه لم يطيق صبراً وقتال الطبيعة، لما يرى من بكا اخوته واهله وجماعة اهل القرية؛ عند ذلك قال لهم * وقد خنقته العبرة: «انا اخوكم؛ انا 115r الذي احزنت قلوبكم واسهرت عيونكم، انا الذي اراد الله بي ما احب. وحين خرجت من المراح، لم كنت ادري كيف انا ذاهب من ضيعة الى ضيعة الى المسا بلغ بي القضا الى ضيعة في جبل الاعلا يقال لها كفر زوما.

13.2 فقبلوني قوم صالحين واووني الى منزلهم وقمت عندهم كمثل اولادهم يربوني ويحسنون الي اكثر من اولادهم. فلما لحقت الرجال، استاذنتهم[1] بالمسير الى

12 [1] الصلاة P — [2] فجاوو P — [3] وقالو P — [4] جميعهما P

13 [1] استاذنتهم P —

He Reveals the Further Results of His Divination

12.1 [17] She remained awake that night, until the priests arose for prayer and bade the saint to recite the Alleluia; and he was graced with a touching voice. When his chant fell on her ears, she could not control herself. She arose and went out to the church, for it was near to her, that she might listen to his beautiful recitation and his sweet chanting; and she began to cry, until her weeping rose to a pitch. Her brothers came and said to her: "Knock it off! The village leaders are with us. When they hear this from you, they'll think you mad. Aren't you ashamed for doing this?" They did not leave her until they had taken her to her house. All the while she was weeping and unable to bear it.

12.2 When it was morning and the prayer was finished, she sent to the monk and asked him to come to her. When he came, she said to him: "Saint of God, for the sake of Christ have mercy on me and tell me what your computation indicated." He replied: "Lady, I remained awake last night engaged in my computation. I saw that the youth was alive and prosperous. I saw that he had three brothers, the elder being named Leo." He named all of them, along with his father and mother. He told how they died. He gave her old characteristics [about their life]; and he knew absolutely all of them.

12.3 In haste she arose. Just as the Samaritan woman did when she gave news about Christ[27], so also this one hastened to her brothers and said to them: "Come and see this monk who has told me about everything that took place in our house, and about my father and mother, and how they passed away. He also told me about my brother, that he is well." They arose with her and came to the saint. With them were all the people of the village, including the women and youths, so many that the house was filled. They began to ask him questions. He in turn told them about everything; and they wept on hearing from him what they already knew.

He Reveals His Identity

13.1 [18] At this point, seeing the weeping of his brothers, his family, and all the people of the village, Timothy could bear it no longer: his natural inclinations were too strong. Choking with tears, he said to them: "I'm your brother — I who saddened your hearts and made your eyes keep vigil, I whom God has treated as he wished. When I went forth from the pasture, I didn't know where I was going as I wandered from village to village, until evening when fate brought me to a village in the Jabal al-Aʿlā, a village called Kafr Zūmā.

13.2 "Some good people there received me and brought me into their house. I stayed with them as if I were one of their children. They reared me and treated me better than their own children. When I reached [the estate] of

[27] Cf. Jn 4.28–29.

بيت المقدس فاذنوا لي ومضيت اليها واقمت بها زماناً وهناك ترهبت. وبامر الله رجعت الى عندهم واختاروا لي السكنا في الدير الذي غربيها لكي لا افارقهم[2]. وسكنته الى يومنا هذا حتى عرض للدير حاجة فمضا فيها هذا الشيخ * الفاضل 115v واحب ان ياخذني معه وهدانا المسيح الى هاهنا وانا اقول ان روح القدس ساقتنا وجمعت بيننا».

14.1 [19] فعندما سمعت اخته اخر كلامه، عانقته واخذت تقبل يديه ورجليه وتنشق رايحته وتقول: «حقاً، ان هذه رايحة اخي طيماثيوس». فصارت شبيه مريم ومرت خوات العاذر الذي اقامه السيد المسيح من القبر وهن يلثمنه قايلات: «حقاً، انك اخينا العاذر؛ السبح لمن اقامك واورانا وجهك». وكما فرح يعقوب حين عاين ابنه يوسف، كذلك كان فرح اهل كاخشتا القريب والبعيد بالتسبيح لله الذي راوا وجه القديس طيماثيوس.

14.2 فمضى اخيه لاون الى * الكهنة وسالهم ان يعيدون عيداً ثانياً لاخيهم. 116r وارسلوا الى ساير القرى واهاليهم ومعارفهم يحضرون العيد الثاني لاخيه فصنعوا وليمة عظيمة وفرحاً ليوم رجوع اخيهم.

15.1 [20] فلما انصرفت الجموع، اراد القديس المضي مع رفيقه فلم يتركوه يرجع الى ديره؛ بل قالوا له جماعتهم: «يا اخانا، يكفيك[1] ما قد اجزته علينا من الشدايد والاحزان الذي سلفت لفقدك هذه المدة الطويلة؛ ونحن نسل قدسك ان تنظر اي موضعاً لله ولك فيه نياح نبني[2] لك فيه حبس والى جانبه كنيسة ويكون عندنا ترى وجهك صباح ومسا ويكون مكافاتك من المسيح، لانك قد رديتنا الى طريق الرب». * 116v

[2] افارقكم P

15 [1] يكيفك P — [2] تبني P

tion is supported by G22, which specifies that Timothy's brothers would sponsor festivals of the saints, both to help those who were strangers, and in the hope of getting news of Timothy from those who attended. The festival of St. George at which Timothy met his brothers again was one of those festivals, and thus, that festival could be said also to have been "for their brother."

[33] Notwithstanding the lack of concord, this seems to be the meaning.

[34] For the form, see WRIGHT, *GAL*, I, 69c–d, and BLAU, *GCA*, I, 168.

a man, I asked for their permission to travel to Jerusalem. They granted me permission and I went there. I remained there for a while and there became a monk. By God's command, I returned to them, and they decided that I should dwell in the monastery west of it [i.e., the village][28], that I might not be separated from them. I dwelt in it until this day, when there befell the monastery a certain need, for the sake of which this virtuous elder went and desired to take me with him. Christ guided us here. I say that the Holy Spirit led us and brought us together."

Rejoicing at His Return

14.1 [19] When his sister heard the last of his words, she embraced him and began to kiss his hands and feet, and to smell him, saying: "Truly, this is the scent of my brother Timothy." She resembled Mary and Martha, the sisters[29] of Lazarus, whom the Lord Christ raised from the tomb, as they kissed him and said: "Truly, you are our brother Lazarus. Praise be to him who raised you and showed us your face." Just as Jacob rejoiced when he saw his son Joseph, so also did the people of Kākhushtā rejoice, whether near or far, giving glory to God, [all those] who[30] saw the face of saint Timothy.

14.2 His brother Leo went to the priests and asked them to celebrate[31] a second festival for their brother[32]. They sent to all the villages, to their families and acquaintances, asking that they attend the second festival for his brother. They made a great banquet and rejoiced for the day of the return of their brother.

His First Enclosure in Kākhushtā

15.1 [20] When the crowds departed, the saint wanted to depart with his traveling companion. But they did not let him return to his monastery. Rather, all of them said to him: "Our brother, be satisfied with the prior hardships and sadness that you inflicted on us by [our] loss of you for this long time. We ask your holy self to see what place satisfies both God and you. There we shall build an enclosure for you and beside it a church, and your face will be seen[33] among us morning and evening. Your reward will be from Christ, for you will have returned[34] us to the way of the Lord."

[28] While at P7.2 it was said that Timothy dwelt in an enclosure, here and elsewhere (P15.1) it is said that he dwelt in a monastery. Cf. also P8.1 where a monastery is mentioned, without implying that Timothy lived there. At S12.5 he is portrayed as living in a monastery above the village. See also S13.1, 14.1, 20.1.

[29] For the form, see BLAU, *GCA*, I, 104b–105a.

[30] For the use of *alladhī* to refer to plural antecedents, see BLAU, *GCA*, III, 550c–551a.

[31] The parallel at S19.2 specifies that this festival was celebrated on the twenty-fourth of April. Cf. S1.2.

[32] The sense here is not terribly clear, for there has been no explicit mention of a first festival for their brother. A similar difficulty is presented by the narrative of S (19.2). It may be that the first festival was that of St. George mentioned at P8.2–3/S13.2–3. *Such an interpreta-*

15.2 فقبل مسلتهم وامرهم يبنوا له حبس قرب كنيسة القديس مار جرجس وحبس نفسه فيه زمان؛ وكان يعزيهم ويعظهم ويرشدهم الى طريق الله حتى انه جعل اهل القرية كمثل الرهبان.

16.1 [21] حينيذ ابصر العدو الباغض الحسنات وانه قد نقا[1] القرية من اوساخ الخطية وقد زينهم بالاعمال الصالحة والفضايل الكثيرة. فتقدم الى واحدة من نسا اخوته وطرح فيها سم لعنته واشعل في قلبها نار شره. فصارت تخاصم نسا الاخوة حتى بغض بعضهم بعضاً وفي كل يوم يتضاربون بلا رحمة، الرجال للرجال والنسا[2] للنسا، حتى يجري دمايهم. فيوم من ذلك خرجت عين واحد منهم وصار بسببها هيجاً عظيماً. * 117r

16.2 وكان القديس قايماً يبكي وينهاهم[3] فلا يسمعون منه. فلزمه ان يطرح نفسه من الحبس. فعند ذلك استحوا منه وسكنوا وجلس القديس قليلاً. فقام ودخل الى هيكل القديس مار ذوميط. فقاموا في طلبه فوجدوه يبكي وينتحب فقالوا له: «يا اخونا، يجب عليك ان ترحمنا وتقبل مسلتنا وتجيبنا فيما نسلك ولا تحزنا». فقال: «لا بد لي من مفارقتكم».

16.3 فاجتمع اهل الضيعة الكبير والصغير وجعلوا يبكون ويتضرعون اليه ويقولون: «لا تحزنا على فراقك، بل تكن قريباً من منزلك، ميراثك من والديك. فان احببت ترجع الى موضعك، فافعل؛ والا، نبني[4] لك حبس بجانب القديس مار جرجس». * فلما اطنبوا في مسلته، اجابهم الى ذلك وبنوا له حبساً. واجتمعوا 117v الكهنة واهل البلد وصلوا عليه وجبسوه وتمموا الرسم مثل سنة الحبسا وانصرف كل واحد الى موضعه.

17.1 [22] ومن ذلك اليوم بصلوات القديس عادت المحبة بين الاخوة ونساهم افضل مما كانت وخزي الشيطان وجنوده. وان القديس اقبل على الصوم والصلاة

16 [1] add. P² — [2] وانسا P — [3] وينهام P — [4] ابنني P

[37] According to S21.3, this was a chapel dedicated to St. George, one located west of the village.

[38] Cf. the *Life of Stephen of Mar Sabas* (17.14), where, after enclosing a certain Abba Martyrius, the assembled fathers "sealed the door with clay and made it fast, leaving him a small window to serve the needs of the body...." Alternatively, perhaps we should read (with S21.3) *ḥabbasūhu* ("they enclosed him") for *jabbasūhu* ("they plastered him in").

15.2 He accepted their request and bade them to build him an enclosure[35] near the church of the holy St. George. There he secluded himself for a time, consoling and exhorting them, guiding them to the way of God, until he made the people of the village like monks.

His Second Enclosure in Kākhushtā

16.1 [21] It was then that the enemy, the hater of good, saw that Timothy had purified the village of the stains of sin and had adorned them with good deeds and many virtues. He thus went to one of the wives of Timothy's brothers, and cast into her the poison of his curse and kindled in her heart the fire of his evil. As a result, she began to quarrel with the other wives of the brothers, until they all hated one another. Every day they would strike one another without mercy, men against men, women against women, until their blood began to flow. One day, the eye of one of them was put out and on account of this there arose a great quarrel.

16.2 The saint was standing and weeping, forbidding them [from doing this], but they would not listen to him. He had thus to throw himself from his enclosure. At this they felt shame in his presence and calmed down; the saint also sat down for a bit. He then arose and entered the chapel of the holy St. Dometius[36]. They got up and went after him. They found him, and he was weeping and crying, and to him they said: "Our brother, you should have mercy on us and receive our request. You should grant our request and not sadden us." He replied: "I have no option but to separate myself from you."

16.3 The people of the village, young and old, gathered together. They began to cry and beseech him, saying: "Don't sadden us by separating yourself [from us]. Rather, stay near to your house, your inheritance from your parents. If you wish to return to your place, do so; if not, we shall build for you an enclosure beside the holy St. George"[37]. When they persisted in their request, he agreed with them in this, and they built for him an enclosure. The priests and people of the village gathered. They prayed for him and then plastered him in[38], completing the ceremony as is customary for recluses. Each of them then went away to his own place.

He Receives His First Disciples

17.1 [22] From that day, by the prayers of the saint, love among the brothers and their wives returned and it was greater than it had been before, while the devil and his armies were vilified. As for the saint, he devoted himself to

[35] For this enclosure, which was likely located atop a pillar, see the note to P34.2.

[36] S21.2 seems to suggest that this chapel was located not at Kākhushtā, but at Kafr Zūmā. As for St. Dometius, he was widely venerated in medieval Syria, perhaps especially in the Jabal Bārishā. See PEÑA, *Jébel Baricha*, 105, 116, 126. For the complicated history of the cult of Dometius, and of homonymous saints, see PEETERS, "S. Dometios," 72–104, and cf. GARITTE, *Calendrier*, 270. It will also be recalled that S²'s colophon (cited in the Introduction) stated that Timothy's remains had been laid to rest in "the chapel of the holy St. Dometius," outside Antioch.

والسهر الدايم وتعذيب الجسم. فشاع خبره في ساير البلدان وكانوا ياتوه ويسجدون له ويتبركون منه وليس النصارى فقط الا والمسلمين وساير الامم.

17.2 فاما هولايك الصبين الذين كانا معه في الكتاب وربيا[1] معه في كفر زوما، دنيال ومخاييل، * لما سمعوا انه قد اعطي موهبة من الله وانه قد ظهرت على يديه عجايب، قصدوه وتبركوا منه؛ فصلى عليهم وصاروا له تلاميذه[2]. 118r

18.1 [23] انه اتاه رجل مسلم من اهل البلد وكان القديس قد عرف بالروح ان ذلك الرجل يزني مع مرة من اهل القرية. فقال له القديس شبيهاً يليق بفضله وخيروريته: «يا ابني، انتهي عن الزنا مع تلك المرة». وبدا يعظه بكلام روحاني. فجحد وبدا يلعن نفسه ان ليس يعرفها. فترك القديس عتابه واصرفه الى بيته.

18.2 ففي بعض الليالي ركب الشقي فرسه وصار يريد الامراة بالليل منجل فزعه من القديس لا يسمع بمجيه. فلما وصل الى الوادي الذي * غربي حبس القديس، فضربه ملاك الرب هناك فايبس الرجل وفرسه وصار مثل الحجر اليابس. فعلم مختار[1] الله بما حل به فصاح بتلاميذه وقال لهم: «اخرجوا فاتوني بهذا الرجل المسلم الشقي الذي هو في النهر». 118v

18.3 فخرجوا اليه فوجدوه راكب فرسه وهو مثل الحجر والفرس لا تطيق التحريك به من موضعه؛ فكلموه فلم يجيبهم. فعادوا الى القديس فعرفوه ذلك؛ فاخذ انا فيه ما وصلى عليه وامرهم ان يدهنوا الفرس منه. فصنعوا كما امرهم فلوقته مشا الفرس فقادوه واتوا الى القديس فامرهم ان يحدرونه. فتقدموا اليه فوجدوه مثل العود اليابس فحملوه ووضعوه قدام القديس. فاخذ ما ايضاً ‹...›

two folios are lacking

19.3 [24] ‹...› * فيفضحهما فردوا الدنانير والدراهم[1] الى الاكياس وختموها. وانهم وجدوا القديس مطروحاً من شدة التعب والسهر. فنصبا سلماً وطلعا 120r

17 [1] وربنا P — [2] تلاميه P
18 [1] مختارا P
19 [1] والدارهم P

fasting and prayer, to continuous vigil, and to the mortification of the flesh. His fame spread to all the villages and they used to come to him, prostrating themselves to him and receiving his blessing — not just Christians, but also Muslims and all other religious communities.

17.2 As for those two youths who were with him in school[39] and were raised with him in Kafr Zūmā, Daniel and Michael, when they heard that he had been given a gift from God and that miracles had appeared at his hands, they came to him and received his blessing. He prayed for them and they became his disciples.

A Muslim's Sins

18.1 [23] Once, there came to Timothy a Muslim from among the people of the village. By the Spirit the saint knew that this man was fornicating with one of the women of the village. The saint thus said to him, in a manner appropriate to his [own] virtue and goodness: "My son, cease from fornication with that woman." He then began to exhort him with spiritual words. The Muslim, however, denied [everything] and began to curse himself, [saying] that he did not know the woman in question. As a result, the saint gave up his attempt at rebuking him and let him return to his house.

18.2 One night the miserable wretch was riding his horse, making his way to the aforementioned woman by night for fear that the saint might hear of his coming. When he reached the wadi to the west of the saint's enclosure, the angel of the Lord there struck him and dried up the man and his horse. He became like a dry rock. God's chosen one knew what had befallen him. He cried out to his disciples and said to them: "Go and bring me this man, the wretched Muslim, the one in the river."

18.3 They went out to him and found him riding his horse. He was like a rock and his horse could not move with him from the spot where they were: they spoke to him, but he did not answer. They returned to the saint and told him about this, and he took a bucket of water and prayed over it. He then commanded them to anoint the horse with it. They did as they were told, and immediately the horse began walking. They led him and brought [him] to the saint who ordered them to get him down. They came to him and found him to be like a dry stick. They thus carried him and placed him in front of the saint. Again he took water <...>[40]

Two Deceitful Disciples

19.3 [24] <...> he would disclose their faults. They thus put the dinars and dirhems back in the bags and replaced the seals. They found the saint prostrate from the intensity of his labors and vigils. They set up the ladder,

[39] As pointed out in the Introduction, this passage seems to presuppose an account similar to that found in S, where Timothy's youthful adventures are narrated more fully (S3.1–3).

[40] As explained in the Introduction, two folios are here lacking. The end of this miracle and the beginning of the next are missing.

اليه ودفعا اليه كلما معهما. فاخرج مختار الله ذلك الدينار بعينه مع الدراهم ودفعهما الى التلميذ وقال لهما هكذا: «يا ابني، احسن من ان تاخذون شي سرقة، فتدانوا عليه كمثل تلميذ اليشبع». ثم تقدم اليهم ووصاهم الا يعودون الى مثل ذلك وان يحفظون نفوسهم من العوايد الردية. فانتفعوا، هم وساير الاخوة، ولم يرجعون الى مثلها.

20.1 [25] وايضاً ارسل اثنين من تلاميذه الى رجل من اهل الدقس مومن بسبب غلة، لان الدير كان قد فرغت غلته، فدخلا منزل الرجل. قدم لهما مايدة * 120v وخرج لحاجة عرضت له. وكانت امراته تخبز فوضعت الطبيخ على المايدة ورجعت لتجيب الخبز. فاكلا الطبيخ قبل ان ترجع. فوضعت الخبز على المايدة ووقفت متعجبة منهم وقالت لهم: «يا ابهاتي، ما هذا رسم الرهبان». فجعلا يضحكان بغير حيا.

20.2 فلما عادوا الى القديس، انتهرهما وقال لهما: «يا جاهلين وعديمي العقل وبعيدين من[1] الله، هكذا عاهدتما المسيح، حين لبستما هذا الاسكيم المقدس، انكما لا تخالطا العلمانين بالرغبة والضحك والمزاح والشرة. او ما سمعتما قول بولص الرسول اذ يقول: اذا سرتم مع العلمانين [...]؟ فتحفظوا[2] بكل طاقتكما من التشبيه بهم[3] في المزاح والضحك، حتى يسبح اسم الرب من اجلكما * 121r ولا يجدف على اسمه بسببكما وتصيرون لهم عثرة؟ ويلكما[4] من دينونة الله. بسببكما[5] كم دموعاً اهملت عيناي وكم حزناً حزنت»؟ فلما راوا انه لم يخفا عنه ما صنعا، تخوفوا عظيماً وطرحوا نفوسهم على الارض واستودوا بخطاياهما وقالا[6]: «اغفر لنا، يا قديس الله، فما نعود الى مثل هذا». عند ذلك طلب من الله ان يغفر لهما وصلى عليهما.

21.1 [26] وفي بعض الايام مضا واحد من تلاميذه الى اقليم زمرينا فاضافه انسان مومن واكرمه وجلسا يشربون نبيذ. وكانت لذلك الرجل بنت حسنة. فلما راها ذلك الاخ، دخل فيه الشيطان وجعل يكلمها بكلام الردا والاسترخا. فاطاعته الى ما اراد منها.

20 [1] من من P — [2] فتحفضوا P — [3] بهما P — [4] وتكلما P — [5] بسبي *ut vid.* P — [6] وقلا P

climbed up to him, and gave him everything that they had. God's chosen one took out that very dinar along with the dirhems and handed them over to the disciple. He then said to them: "My sons, it is better [this way] than that you take something by theft, for you would be judged for it like the disciple of Elisha"[41]. He then came to them and commanded that they not return to the likes of that sin and that they guard their souls from evil habits. They and all the brethren profited by this and did not return to the likes of that sin.

Two Gluttonous Disciples

20.1 [25] Again, Timothy sent two of his disciples to a certain believer, one of the people of al-D.q.s. This was because the monastery had run out of grain. They entered the man's house. He set out the table for them and left on account of a certain need that came up. His wife was baking. She placed the food on the table and returned to get the bread. The two ate the food before she could return. She placed the bread on the table and stood there in amazement at them. She said to them: "Fathers, this is not how monks should behave." As for the disciples, they began to laugh shamelessly.

20.2 When they returned to the saint, he scolded them, saying: "You fools, mindless sots, strangers from God, when you put on this holy habit, you promised Christ that you would not mix with the worldly with covetousness, laughter, mirth and evil. Or have you not heard the words of Paul the apostle: *When you keep company with the worldly [...]?*[42] *Thus, with all your effort*, you should keep yourselves from imitating them in buffoonery and laughter, that the name of the Lord might be praised because of you and that his name not be blasphemed because of you, with the result that you become a stumbling block for them. Woe to you for the judgment of God! Because of you, how many tears have my eyes cried and how sad have I been?" When they saw that what they had done was not hidden from him, they were greatly afraid and threw themselves on the ground, confessing their sins and saying: "Saint of God, forgive us. We shall not do anything like this again." At this he asked God to forgive them, and he prayed for them.

A Disciple and His Sexual Sin

21.1 [26] One day, one of Timothy's disciples went to the region (κλίμα) of Z.m.r.y.nā. He was received as a guest by a certain believer who showed him great honor. They sat together drinking wine. As for that man, he had a beautiful daughter. When that brother saw her, the devil entered him and he began to speak to her with evil words and laxity. And she consented to what he wanted from her.

[41] Gehazi, the servant of Elisha. See II Kings 5.15–27.

[42] Cf. Col 4.5 and I Thess 4.12. Grammar and sense, and the parallel in S, seem to require that a lacuna be posited.

21.2 فلما خلى بها واجتمعا على فعل * الخطية، سمعا كلاهما صوت القديس يقول: «اه على الشيطان الذي افسد عذرتكما. نسيت، يا ابني، معاهدتك لربك انك تبتعد من الخطايا»؟ فعندما سمعا هذا الصوت، فزعا فزعاً شديداً وخزي الاخ. وانه، لما عاد الى الدير، فتح القديس الطاقة الذي له وصاح بتلاميذه وقال لهم: «اخرجوا هذا الجاهل من بينكم». حينيذ وقع المسكين على وجهه على الارض وقال: «نعم، يا قديس الله، قد اخطيت. اغفر لي، يا ابتاه». فقال له: «يا وقح، هذه هي موافقتك للمسيح وقت رهبانيتك؟ ما تعلم ان الراهب كمثل الشاروبيم؟ فاذا وقع بمثل هذه الخطية، صار مثل الشيطان الذي اطاعه. الراهب يريد يكون عيوناً كله بالتحفظ والتخوف * من الدينونة ويكون مقابله كل حين، لانه يجب عليه يكون ضو لاخرين. انت صرت عثرة وظلمة لغيرك وخراب لنفسك»، وهو مطروحاً بين يديه يبكي. فبعد كل طلبه صلى عليه وامره بالقيام.

121v / 122r

21.3 وان هذا الراهب غلبه الشيطان حتى انه خالف وصية القديس واكثر اختلاطه مع العلمانين والتحدث مع النسا. فلما راه القديس قد رفض بوصاياه واعدل عن طريق الرب وعن الطاعة له، دعاه اليه وقال له: «حين لم استطيع ان اراك بشر وانا حياً، فمن بعد انتقالي من العالم اسل المسيح ان يرسل عليك الجذام يفسد جسدك، حتى يصيرك عبرة لمن يعثر بك، حتى تعرف كيف تتوب وتبكي على خلاص نفسك». فلما تنيح القديس، للوقت حل به ما تنبا * عليه المغبوط. حينيذ تاب توبة حسنة الى حين وفاته.

122v

22.1 [27] كان ايضاً رجل غني ساكناً في الدقس وانه جا الى قرية يقال لها بصيدون ودخل على امراة واخطا معها وحبلت وولدت ابناً. وكان له امراة واولاد. فعلم به القديس ولعنه. فلما صح مع الرجل ان القديس قد لعنه، جا اليه وطرح نفسه بين يديه وقال: «يا قديس الله، حقاً، لقد اخطيت فاغفر لي فيكفيني

[46] The meaning is probably that his sin is sufficient punishment and that the saint ought not make it worse for him by cursing him.

21.2 When he got her alone and they agreed to commit the sin, both of them heard the voice of the saint. It said: "Woe to the devil who has destroyed the virginity of you two! My son, have you forgotten your promise to your Lord, that you would keep yourself from sin?" On hearing this voice, they were greatly afraid and the brother felt shame. When the brother returned to the monastery, the saint opened his window and cried out to his disciples, saying: "Cast this fool from your midst." The miserable wretch then fell on his face on the ground and said: "Yes, saint of God, I've sinned! Forgive me, father!" He replied: "You shameless man, is this the agreement you made with Christ when you became a monk? Don't you know that the monk is like the Cherubim? When he commits such a sin, he becomes like the devil whom he has obeyed. The monk wishes to be wholly eyes[43], mindful of himself and fearful of the judgment, and be in its[44] presence at all times, for he must be a light for others. You, however, have become a stumbling stone and darkness for others, as well as a cause of ruin for yourself." [While Timothy was saying this], the brother lay prostrate on the ground in front of him and was weeping. After all his requests, Timothy prayed for him and ordered him to stand.

21.3 As for this monk, the devil conquered him, with the result that he disobeyed the command of the saint and spent even more time with the worldly and in discourse with women. When the saint saw that he refused to accept his commands and had departed from the way of the Lord and from obedience to him, he summoned him and said: "Since[45] I cannot bear to see you in distress while I'm alive, after my departure from the world I'll ask Christ to inflict you with leprosy to destroy your body, so that he might make you an example to those who come upon you, [and] so that you might learn how to repent and weep for the salvation of your soul." When the saint passed away, there immediately befell the brother what the blessed one had prophesied about him. He then repented earnestly until the time of his death.

A Rich Man's Adultery

22.1 [27] Again, there was a rich man who lived in al-D.q.s. He came to a village called B.ṣ.y.dūn. There he went to see a woman and with her sinned. She conceived and bore him a son. The man, however, already had a wife and children. The saint knew what had happened and cursed the man. When the man realized that the saint had cursed him, he came to him and threw himself down in his presence, saying: "Saint of God, truly I've sinned! Forgive me! My sin is enough for me!"[46] He did not cease to weep and implore

[43] Like the Cherubim.

[44] Notwithstanding the lack of concord, the antecedent of the masculine pronoun would seem to be *al-daynūnah* ("the judgment").

[45] For this use of *ḥīna*, see BLAU, *GCA*, III, 581b–c, as well as the parallel below at P37.1.

خطيتي». ولم يزل يبكي ويتضرع اليه وكان قد جاب معه قوم يسلون للمغبوط، فلم يجيبهم ولا غفر له.

22.2 فاخذ هولايك الرجال ودخل الى البطريك بانطاكية واقر له بخطيته وعرفه ما جرى من القديس عليه وكيف * سالوه هولايك القوم[1] وانه لم يجيبهم. فكتب لهم البطريك كتاباً يسله ان يحله ويغفر له ويقول في كتابه: «انا اسل قدسك، ايها الاب، ان ترحم هذى المسكين وهذه حاجتي اليك ومن جهة الله». فلما قرى كتابه القديس، بكا وقال: «يا رب، ارحم؛ هوذا نحن نربط ونحل وفيما ارى انا نبطل ناموس الله[2]». ثم قال لهم: «اخروني سبعة ايام وارجعوا الي». فاقاموا سبعة ايام وعادوا اليه وفيما هم قايم عنده واذا رسول قد وافا يقول ان امراة ذالك الرجل قد ماتت. فشكر القديس وسبح الله الذي يحب خلاص البشر ولم يترك ان يكون لرجل امراتين في بيت. 123r

22.3 وكان لذالك الرجل ابن حسن بهي المنظر فخرج يوماً الى الحقل يحرث. فخرج في السكة حية صغيرة فقتله. * فللوقت[3] سقط على الارض[4] وهو يزبد ويصيح. فعلموا اهله ان بلعنة[5] القديس لابيه تسلطت عليه الحية وهي الشيطان. فجمع ابوه اقوام وحمله وطلع الى القديس فطرحه بين يديه وسالوه ان يرحمه ويصلي عليه. فرحمه وقام وبسط يديه الى السما وقال: «يا يسوع المسيح، انت الذي غرقت لجيون في البحر، انت، يا رب، ارحم عبدك هذا واصرف عنه جميع قوات العدو». فمن ساعته خرج ذلك الشيطان وبري الغلام فعادوا وهم يسبحون الله. 123v

23.1 [28] كان ايضاً رجل من اهل[1] انطاكية وكان رجل مومن يخاف الله كثيراً وكان كثير الحسنات والصدقات يفتقد الارامل والايتام. * فلما قرب يوم وفاته وكان القديس قايماً يكلم تلاميذه، اذ خطف عقله وبقي ساهياً حيناً طويلاً. فلما راوا ذلك التلاميذ، فزعوا فزعاً شديداً فطرحوا نفوسهم بين يديه وقالوا له: «حقاً، انا ما نقوم من الارض او تعرفنا ما رايته». 124r

22 [1] القدوم ut vid. P — [2] ناموس الله] ناموس P — [3] فاللوقت P — [4] للارض P — [5] بلعه P
23 [1] اهل اهل P —

him. He had also brought with him some people who asked the blessed one [to forgive him]. Timothy, however, did not accede to their request, nor did he forgive the man.

22.2 The rich man then took those men and went to see the patriarch in Antioch[47]. He confessed his sin to him. He then told him what had come upon him from the saint and how these people had asked the saint [to forgive him] and that Timothy had not acceded to their request. The patriarch wrote a letter for them, asking Timothy to release the man and forgive him. In his letter he said: "Father, I ask your holy self to have mercy on this miserable wretch. This request to you is both mine and from God." When the saint read his letter, he wept and said: "Lord have mercy! Behold, we bind and we release[48], and in my opinion, we nullify the law of God." He then said to them: "Give me a period of seven days and then return to me." They waited seven days and then returned to him. And while they were standing with him, suddenly a messenger came, saying that that man's wife had died. The saint gave thanks and praise to God who desires the salvation of people and did not allow a man to have two wives in his family.

22.3 That man had a handsome son who was beautiful of appearance. One day he went out to the field to plow. A small snake was turned up by the plowshare, and he killed it[49]. He immediately fell on the ground, foaming at the mouth and shouting. His family knew, however, that it was only because of the curse of the saint against his father that the snake (that is, the devil) was able to have power over him. His father then gathered together some people and carried his son up to the saint. He threw him down in his presence, asking that he have mercy and pray for him. Timothy had mercy. He arose and stretched out his hands to heaven, saying: "Jesus Christ, you who drowned Legion in the sea[50], you, my Lord, have mercy on this your servant, take from him all the powers of the enemy." That devil immediately left and the youth was cured. They returned home praising God.

The Passing of a Righteous Antiochene

23.1 [28] Again, there was an Antiochene, a believer who feared God greatly and did many good deeds, who gave many alms and visited the widows and orphans. The day of his death drew near. At this time, the saint was standing and speaking with his disciples. Suddenly, his mind was seized and he remained rapt for a long time. When the disciples saw this, they were greatly afraid and threw themselves down in front of him, saying: "Truly, we'll not rise from the ground until you tell us what you've seen."

[47] S27.2 specifies that it is a question here of the patriarch Theodoret.
[48] Cf. Mt 16.19 and 18.18.
[49] The antecedent would appear to be the snake, though concord is lacking. Cf. the parallel at S27.3, where the antecedent is clearly the snake.
[50] Mk 5.1–13.

23.2 فحزن لذلك، ولموضع مسلتهم له ومحبته لهم قال لهم: «يا اخوتي، ذلك الرجل المومن الذي كانت حسناته مشهورة[2] بمدينة انطاكية ونواحيها قد ارسل الله ملايكته يقبضون روحه ويقدموها بين يديه ومعها اعماله الحسنة ليجازيه عن اعماله[3] جهاراً وهوذا رايحة الطيبة قد فاحت الى هاهنا». فعجبوا من سابق علمه واثبتوا الساعة فوجدوا الامر كما قال فسبحوا الله الذي اعطا ⁕ عبده مثل هذه النعمة. 124v

24.1 [29] ايضاً كان للقديس ابن اخ طفل صغير فقذفـ‹ـت› امه انها زنت به. فاتفق يوم من الايام انها حضرت مع جماعة اهل القرية عند القديس وهي حاملة الطفل. فقال لها القديس: «ارفعي الي الصبي في الزنبيل». وانها فعلت كما امرها. فاخذه وحمله على ‹...› واخرجه خارج الطاقة بمحضر الجمع.

24.2 ثم رفع يديه ونظر الى السما وقال: «يا ربنا والاهنا يسوع المسيح، انت تعرف الخفايا ومكتوماتها وما في القلوب، يا رب، ان يكون هذا الطفل[1] من زنا، مع سقوطه على الارض يخرج نفسه من جسده؛ وان كـ‹ـانت› امه مظلومة، فيقوم على الارض قايماً على رجليه». وانه خلاه نازل كمثل ‹...›

two folios are lacking

127r **25.3** [31] ‹...› ⁕ هو يصلي ولذلك ما يجاوبك». حينئذ انتصب قايماً بقايا النهار والليل يصيح حتى يسمعه المغبوط، حتى ساح الديك ثلثة اصوات وهو ينظر الى الحبس. واذا الطاير قد دخل في الحبس كمثل الدفعة الاولة. وكما نظر اليه، اراد يتكلم فلم يستطيع، لانه انعقد لسانه اكثر من الدفعة الاولة وقد صح معه ان الله قد منعه من الكلام. فاشتد خوفه وفزع فزعاً شديداً. فوقف الطاير ساعة ثم خرج وغاب عنه.

25.4 ولوقته انطلق لسانه وصاح الى القديس. فاجابه: «من انت وما حاجتك»؟ فمن فزعه جعل يبكي ويقول: «يا قديس الله، قد رايت في هذه الليلة

² حسانته مشهورة] حسانته مشهرورة P — ³ عن اعماله] عن الـ عماله P

24 ¹ الطفال P

23.2 The saint was grieved at this. Because of their request and his own love for them, however, he said to them: "My brethren, that believing man whose good deeds are well known in and around Antioch — God sent his angels to take his soul and bring it into his presence, [not only his soul, but] also his good deeds, that he might publicly reward him for his deeds — and behold, the scent of perfume has been diffused even to here." They wondered at his foreknowledge and noted the hour, and they found that it had happened just as he had said. They thus gave glory to God who gave such a gift to his servant.

His Sister-in-law Is Accused of Adultery

24.1 [29] Again, the saint had a nephew, a small child, whose mother had been falsely accused of adultery. It happened one day that she and all the people of the village were present with the saint, and she was carrying the child. The saint said to her: "Send the child up to me in a basket." She did as he ordered. He took the child and carried him on <...>[51]. And in the presence of the crowd he held him outside his window.

24.2 He then lifted his hands and looked to heaven, saying: "Our Lord and God Jesus Christ, you who know secrets and what they conceal and what is in hearts, my Lord, if this child was begotten of adultery, let his soul leave his body when he falls on the ground; and if his mother has been falsely accused, let him land on his feet." He let the child fall — like <...>[52]

The Conversion of a Muslim

25.3 [31] <...> and he's praying. That's why he doesn't answer you." The Muslim stood there all that day and night, shouting that the blessed one might hear him. He continued doing this until the cock crowed three times, and all the while he was looking at the enclosure. Suddenly, the bird entered the enclosure, just as it had done the first time. As soon as he saw it, the Muslim wished to speak, but was not able, for his tongue was bound even more than it had been the first time. It was then that he realized that God was preventing him from speaking. As a result, his fear grew more intense and he was greatly afraid. The bird stayed inside for a moment and then left, disappearing from sight.

25.4 His tongue was immediately loosened and he cried out to the saint, who answered him: "Who are you and what do you need?" Because he was

[51] Damage to the ms. has obliterated most of the word following *'alā*, excepting its first character, which may possibly be a *yā'*. The parallel at S29.1 reads: "The saint took him, and holding onto his upper arms he put him outside the enclosure's window."

[52] As explained in the Introduction, two folios are here lacking. Missing are the end of the present miracle, all of the next (on how Timothy brings an end to a drought), and the beginning of the following miracle.

127v اعجوبة لم ارى * مثلها». فقال له: «وماذا[1] رايت»؟ فقال: «رايت طيراً احسن ما يكون من الطيور كبيراً كقامة رجل. وكان واقفاً في الكوة وجمر نار ينتثر من جناحيه. وهممت دفعات اصيح اليك ولم اقدر. ولا ادري كيف دخل وحمل شي وخرج. لا ادري ما هو. ومع خروجه انطلق لساني ومكثت اصيح اليك وانت ما تجيبني. وبعد قليل عاد الطاير دخل واقام ساعة. وانا اهم بالكلام فلا اقدر، كما اصابني الدفعة الاولة. ثم انه خرج وغاب وانطلق لساني».

25.5 فقال له القديس: «هذا من اختيار الروح القدس ان توريك بعينيك وترفع الغطا عن قلبك القاسي المشكك بابنه الحبيب الذي ارسله لخلاص العالم وهو * 128r عارف انك كنت باغضاً له[2] وهو الان قد كشف لك السر الذي كان في قلبك له. فاما انا، فكنت في جبل اللكام الذي داخل من انطاكية، لان كان رجل من الشيوخ قد بلغ منزل التامين وكانت قد تمزقت ثيابه فطلب من الله فانبت على جسده شعر وجلله به وصير طعامه روحانياً.

25.6 ولما قربت وفاته وانتقاله من هذا العالم، طلب من الله ان يحضر عند الاكسندرس والطوبان[3] الذي ببابسقا[4] وانا المسكين. قضا الله شهوته واحضرنا[5]، كما قال على فم داوود النبي: ان الرب يصنع مشية الذين[6] يخافونه ويجيب مسلتهم. فاما الطاير الذي رايته، فان الله [...]. حين كنت تصوت بي، عند ذلك السايح كنت». * فلما سمع المسلم من القديس هذا الكلام وعرف انه 128v حق، وزال ما كان في قلبه للوقت من الشك وعلم ان المسيح هو الاه وابن الاه. وصلى عليه وانصرف وهو مقر بالمسيح معترفاً به وانه ليس دين الا دين النصارى.

26.1 [32] وبعد مدة قال القديس لتلاميذه: «يا اولادي، اريد احبس نفسي سبعة ايام ولا اكلم احد الى سبعة ايام». فقالوا له: «كما يامر قدسك».

26.2 وقد كان قبل ذلك بشهرين قصد واحد من الرهبان للقديس وتبارك منه وكان راهب فاضل مجاهد. وايضاً تبرك من الطوبان الاكسندرس ومن الطوبان الذي

25 [1] وماذاا P — [2] باغضا له] باعطاله P — [3] الطوبان P — [4] بباسقا P — [5] واحرنا P — [6] للذين P

[55] Grammar and sense require the positing of a lacuna here. Probably no more than a short phrase is lacking. S reads: "As for the bird you saw, it is the angel of God in the form of a bird possessed of wings."

afraid, the Muslim began to weep, saying: "Saint of God, this night I've seen a wonder, the likes of which I've never seen before." The saint said to him: "What have you seen?" He replied: "I've seen the most beautiful of birds. It was big like a man. It stood in your window with live coals being strewn from its wings. A number of times I tried to shout to you but wasn't able. I don't know how, but it entered and picked something up and then left. I don't know what this something was. When it left my tongue was loosened and I stood there crying out to you, but you didn't answer me. After a while the bird returned. It entered and remained for a moment. I tried to speak but wasn't able, just like the first time. It then left and disappeared, at which point my tongue was loosened."

25.5 The saint said to him: "The Holy Spirit chose this to happen, that he show [this] to your very own eyes and lift the cover from your hard heart, which entertains these doubts about his beloved Son, whom [God] sent for the salvation of the world. He knows that you hated him and he has now revealed to you the secret that was in your heart toward him. As for me, I was on Jabal al-Lukkām, which is inside Antioch, for one of the elders had reached the level of the perfect. After his clothes became worn out, he besought God, who made hair grow on his body and covered him with it and made his food spiritual.

25.6 "When his death and departure from this world drew close, he asked God to let him be present with Alexander, as well as the blessed one who is in Bābisqā and my own poor self[53]. God granted his desire and brought us here, even as he said through the mouth of the prophet David: The Lord does the will of those who fear him and answers their request[54]. As for the bird that you saw, God [...][55]. When you were crying out to me, I was with that wandering solitary." When the Muslim heard these words from the saint and realized that they were true, the doubt in his heart immediately ceased and he knew that Christ is God and Son of God. After the saint prayed for him, he departed, confessing and acknowledging Christ and that there is no religion other than the religion of the Christians.

A Marvelous Journey to Mt. Sinai

26.1 [32] After a while the saint said to his disciples: "My children, I want to seclude myself for seven days and not speak with anyone until the seventh day." They said to him: "As your holy self commands."

26.2 Two months before this, one of the monks had come to the saint and received his blessing. He was a virtuous and devout monk. He also received

[53] Further details on Alexander and the anonymous of Bābisqā are given in P26. It should be noted that S consistently calls the first of these figures not "Alexander," but the one "who is in Alexander." See S31.6 and S32, as well as the Gazetteer.

[54] Ps 145.19.

في بابسقا. وقال: «صلوا علي، يا ابهاتي، فقد نويت اسير * الى بيت المقدس ومنها الى طور سينا». 129r

26.3 ونزل راجعاً فلحقه طيماثيوس ومعه الطوبان الاكسندرس والطوبان[1] الذي ببابسقا. فلما راهم، عرفهم واراد ان يتقدمهم فلم يقدر ولا قدر يتبرك[2] منهم. عند ذلك امر الاثنين القديس الاكسندرس ان يتقدم ويخدم قداس؛ فتقدم وخدم. ولما خرجوا، تحقق ذلك الاخ امرهم وحزنت نفسه وقال: «غم كثير قد صار في العالم اذ تركوا هاولاي مواضعهم وجوا الى هاهنا». وقال وهو يبكي: «ويلاً لبلد فقد هولا القديسين الذين هم مصابيح مضية». وانه من حزنه نام في الجبل فلم ينتبه الى الليل. فقام وتمم قانونه ونام.

26.4 فلما اصبح، اوري له ان يقيم هناك. وفي الساعة الثالثة * اتوا القديسين[3] الى هيكل النبي موسى ودخلوا وصلوا وامر الطوبان الذي ببابسقا ان يتقدم يخدم قداس؛ فتقدم وخدم. فاراد ذلك الاخ ان يتقدم يتبرك[4] منهم فلم[5] يقدر حتى ولا كلام قدر يكلمهم. فلما تمموا القداس، خرجوا ومضوا. فقال ذلك الاخ: «يا رب، اكشف لي هذا السر». وجعل في نفسه انه لا ينزل من الجبل حتى يكشف الله له ذلك. فلما حانت الساعة الثالثة، اتوا الاخوة وصلوا وامروا القديس طيماثيوس ان يخدم قداس. فلما تمموا القداس، خرجوا ومضوا. فقال الاخ: «ان هذا الامر يفوق عقلي وعقول الانس». 129v

26.5 وانه دخل وصلى في هيكل النبي موسى وقال في صلاته: «اللهم، انت الذي تنازلت من علو * قدسك، وانك لم تحد ولا توصف، الى هذا الموضع المقدس وترايبت لعبدك موسى ريس الابا وجعلته صفيك وانرت وجهه من نورك وبها تسبحتك وقبل منك الالواح المكتوبة باصابعك المطهرة، انت، يا رب، اكشف لي، وان كنت غير مستحق، من هم هاولا القديسين الذين هم بشبه[6] الطوبانين الذي اعرفهم في بلدي». فحينيذ اشرقت نعمة الله عليه وسمع صوت يقول له: «اذهب الى بلدك وانت هناك تعرف من هم القديسين الذي رايت». 130r

26 [1] واطوبان P — [2] يترك P — [3] لقديسين P — [4] يترك P — [5] فالم P — [6] بسببه P —

the blessings of the blessed Alexander and the blessed one who is in Bābisqā. He said: "Pray for me, my fathers, for I've decided to go to Jerusalem and from there to Mt. Sinai."

26.3 As he was descending [from Mt. Sinai] and beginning his return journey, he was met by Timothy, along with the blessed Alexander and the blessed one who is in Bābisqā. When he saw them, he recognized them and wanted to approach them, but was unable, nor was he able to be blessed by them. It was then that the other two ordered saint Alexander to come and celebrate the Eucharist, which he did. When they had come out[56], that brother investigated what he had seen and his soul was sad. He said: "Much distress has come into the world, inasmuch as these men have left their places of habitation and come here." With tears he said: "Woe to the land that has lost these saints, these radiant lights!" Being so sad, he fell asleep on the mountain and did not awaken until it was night. He arose and performed his night office and then went back to sleep.

26.4 When it was morning, it was shown to him that he should stay there. At the third hour, the saints came to the chapel of the prophet Moses; they entered it and prayed. The blessed one who is in Bābisqā was then ordered to come and celebrate the Eucharist, which he did. That brother wanted to come and receive their blessing, but was unable, nor was he even able to speak to them. When they had finished the Eucharist, they came out and departed. That brother said: "My Lord, reveal to me [the meaning of] this mystery." He then resolved not to go down from the mountain until God revealed this to him. [The next day], when the third hour arrived, the brethren came and prayed and then bade saint Timothy to celebrate the Eucharist. When they had finished the Eucharist, they came out and went away. The brother said: "This affair surpasses my mind as well as the minds of all people."

26.5 He entered and prayed in the chapel of the prophet Moses, saying in his prayer: "God, though you cannot be circumscribed or described, you descended from the heights of your holiness to this holy place and showed yourself to your servant Moses, chief of the fathers. You made him your friend and made his face shine with your light and the splendor of your glory, and he received from you the tablets written by your pure fingers. You, my Lord, although I am not worthy, reveal to me the identity of these saints who are in the likeness of the blessed ones whom[57] I know in my own land." The grace of God then shone on him and he heard a voice that said: "Go to your own land and there you will learn the identity of the saints whom[58] you have seen."

[56] That is, from the chapel of Moses (cf. P26.4).
[57] Cf. BLAU, *GCA*, III, 550c–551a.
[58] Cf. BLAU, *GCA*, III, 550c–551a.

26.6 فوقع كلامه في قلبه وعلم انه من الله ارسله اليه. وصلى ونزل وتبرك من الرهبان. وسار يريد بلده. وجعل في نفسه انه لا يدخل قلايته حتى يعرف حقيقة ما سمعه. وانه مضا الى القديس الاكسندرس فسلم عليه * وتبرك[7] منه وقام فتبسم 130v الطوبان وتهلل وجهه وقال له: «يا ابني، جيت تسلني عن الذي ابصرت في طور سينا الجبل المقدس. امضي الى القديس الذي في بابسقا وهو يعرفك الحق».

26.7 فلم يطيق يرد عليه جواب، بل اخذ صلاته وخرج ومضى الى بابسقا. فلما وصل الى القديس وصلى وتبرك منه، فابتداه القديس وقال له: «كيف خلفت ابونا المغبوط الاكسندرس، يا ابني[8]»؟ فقال له: «جيد هو، ايه الاب». وبقي الاخ صامتاً لما راه وقد عرف من اين جا. فقال له القديس: «يا ابني[9]، لم عناك الى انا المسكين ولم يخبرك بالذي ابصرته في طور سينا؟ ولكن لا تظن ان، حين قدس الاكسندرس اليوم الاول وانا اليوم الثاني الا بامر واليوم الثالث امر القديس طيماثيوس وقدس، انه هو * اصغرنا، بل هو اخذ الشرطونية قبلنا. قوة صلاته تحمل 131r صلواتنا وترفعها امام الرب. فامضي اليه وهو يعرفك».

26.8 فسجد له وخرج يريد الى القديس طيماثيوس وهو يبكي الطريق كله. فلما وصل الى باب[10] الدير، صاح القديس بواحد من الاخوة وقال: «افتح لهذا الاخ[11] المسكين، فقد تعب في طريقه». ففتح له ودخل وصلى وتبرك منه فامره بالجلوس فجلس. فقال له: «لماذا لم يكشفوا لك الاخوة عن الذي ابصرته في طور سينا حتى اتعبوك تجي الى انا الحقير؟ ولكن من اجل تعبك وعناك ما اخفي عنك شي. اعلم ان كان واحد من الشيوخ في جبل اللكام. كانت اعماله حسنة. ومنجل فضايله وتعبه، لما علم ان قد دنا * وقت وفاته، طلب من الله يجنز جسده انا 131v والطوبان[12] الاكسندرس والقديس الذي في بابسقا. وان الله، جلت قدرته، ارسل ملايكته وجمعونا من مواضعنا الى عند القديس. فحضرنا وفاته وجنزناه ودفناه. واتفق راينا ان نمضي الى البيت المقدس ومنها الى طور سينا. فقمنا وصلينا وطلبنا من الله وانا حملنا الى مواضعنا.

26.9 فادعا كل واحد منا بتلاميذه وقال لهم: يا بني، لا تتركون احد يصوت بي الى تمام سبعة ايام. وحملنا ونحن هم الذين رايتنا في طور سينا؛ قدس كل

[7] وتبرك وتبرك P — [8] ابي P — [9] ابي P — [10] الباب P — [11] لاخ P — [12] ولطوبان P

26.6 These words touched his heart and he knew that they were from God who had sent them to him. He prayed and descended to be blessed by the monks. He then returned to his own land, and he resolved in his heart not to enter his cell until he found out the truth of what he had heard. He went to saint Alexander and greeted him. After being blessed by him, he arose. The blessed one smiled and with a radiant face said: "My son, you've come to ask me about what you saw on Mt. Sinai, the holy mountain. Go to the saint who is in Bābisqā. He'll inform you of the truth."

26.7 The monk was unable to give him a reply. He simply received his prayers and left, and went to Bābisqā. When he reached the saint and had prayed and had received his blessing, the saint spoke first: "My son, how was our father, the blessed Alexander, when you left him?" He replied: "He was fine, father." The brother had said not a word when he first saw him, and yet the saint knew whence he had come. The saint then said to him: "My son, why did he put you to the trouble of coming to my wretched self, while not himself telling you what you'd seen on Mt. Sinai? Be that as it may, don't think that when Alexander was ordered to celebrate the Eucharist on the first day and I on the second day, while saint Timothy was ordered to do it on the third day — don't think, I say, that he is less than us: indeed, he received ordination before us. The power of his prayer carries our prayers and raises them up before the Lord. Thus, go to him and he will tell you."

26.8 The brother prostrated himself to him, left, and made his way to saint Timothy, weeping the whole way. When he reached the gate of the monastery, the saint cried out to one of the brethren: "Open up for this poor brother, for he has had to labor much on the way here." The gate was opened for him and he entered. He prayed and received the blessing of the saint who then bade him sit, which he did. The saint then said to him: "Why did the brethren not reveal to you what you saw on Mt. Sinai, but put you to the trouble of coming to me, wretch that I am? Nonetheless, because of your toil and trouble I'll not hide anything from you. Know that there was an elder on Jabal al-Lukkām. His deeds were good. Because of his virtues and labors, when he realized that the time of his death was close, he asked God that his funeral be performed by myself, as well as by the blessed Alexander and the saint who is in Bābisqā. God, whose power is exalted, sent his angels and gathered us from the places where we were into the presence of the saint. We attended his death. We then performed his funeral and buried him. It then happened that we thought it good to go to Jerusalem and from there to Mt. Sinai. We thus stood and prayed, beseeching God, who bore us to our places of habitation.

26.9 "Each of us then called his disciples and said: My sons, for seven days don't let anyone call out to me. God then bore us away again. And it was we that you saw on Mt. Sinai. Each of us celebrated the Eucha-

واحد منا يوم وطفنا المواضع المقدسة في بيت المقدس والديارات وتبركنا من القديسين الذين هناك. ثم حملنا كل واحد منا * الى موضعه. والان فقد عرفتك 132r وما احب ان تعلم بهذا احد». فتبرك منه ذلك الاخ وخرج يكرز وينادي بالناس بما عاين وسمع وشاع هذا الخبر في كل البلدان.

27.1 [33] وبعد هذا خرج ثاودوريطس بطريك مدينة انطاكية يريد يتبرك من القديس لما كان يسمع عنه من فضيلته وسار وهو في مراكب حسنة مزينة وهو لابساً ثياب رفيعة ما لم يلبسوه التلاميذ رسل المسيح. فلما صلى وتبرك منه، جلسا وتحدثا طويلاً. فقال للقديس البطريك[1] الطوبان: «يا ابي، انا اسلك، اي وقت كانت لك حاجة، صغيرة كانت ام كبيرة، فتسلني بها، لاني كثيراً احبك». فقال له مختار الله: * «انا اسلك واطلب من قدسك ان تطول روحك علي حتى اعرفك ما قد 132v انكشف لي عنك، وذالك انني سالت الله كيف يكون قبوله لهذا الركوب والزينة التي انت فيها فاوراني الرسل وكل من خدمه بالمسكنة فرايتهم كلهم متوجين باكاليل المجد وانت من بينهم بلباس حقير وان منظرك منظر رجل هندي.

27.2 فحزنت لذلك حزناً شديداً. ولهذا السبب انا اسلك واطلب من قدسك ان تسلك في اثرهم ولا تعدل عن طرقهم. فيكون اهتمامك باليتاما والارامل وارحم الغربا واهل الحاجة ويكون فكرك في كل حين بافتقادك الديارة والكنايس لترث ملك السما والحياة ‹...›

one folio is lacking

134r **27.5** ‹...› * هذه الشدة التي انا فيها». فقال له: «هوذا تخطف وتصل وتقف قدام الخليفة وقد اشتد غضبه حتى انه يامر بقتلك. والان فانا المسكين، ان يكن لي دالة عند المسيح، فلست افارقك حتى تخلص. فلا تخاف وعيده وتهديده، فانه سا يرضا عنك ويامر لك بجوايز كثيرة جزيلة فلا تاخذ منها شي، بل سله ان يخفف عن النصارى ثقل الخراج ويجريهم على رسومهم ويعطيك سجلاً

27 [1] القديس البطريك] القديس للبطريك P —

[60] While Muslim jurists in the Abbasid period often forbade Christians from building new churches or repairing old ones, such indemnities seem to have been enforced only sporadically. See FATTAL, *Le statut légal des non-musulmans*, 175–78.

rist one day. And we visited the holy places in Jerusalem, as well as the monasteries, and were blessed by the saints who were there. He then bore each of us away to his place of habitation. Now then, I've told you [everything], but I don't want you to tell anyone about this." That brother then received his blessing and left, proclaiming and announcing to the people what he had seen and heard. As a result, news of this spread to all lands.

Theodoret the Patriarch of Antioch

27.1 [33] After this, Theodoret the patriarch of Antioch left [the city] and made his way to the saint in order to be blessed by him, for he had heard of his virtue. The patriarch traveled in beautifully adorned carriages and was wearing fine clothes such as were not worn by the disciples, the apostles of Christ. When he had prayed and been blessed by the saint, the two of them sat and talked for a long while. The blessed patriarch said to the saint: "Father, I ask you — whenever you've some need, be it great or small, ask me about it, for I love you greatly." God's chosen one replied: "I ask and beseech your holy self to bear with me that I might recount to you what's been revealed to me about you. I asked God how he receives this riding and the finery that you're in, and he showed me the apostles and all who have served him in poverty. I saw all of them wearing crowns of glory, while you stood in their midst wearing lowly clothes and possessed of a face like that of a man from India.

27.2 "On account of this I was greatly saddened. For this reason, I ask and beseech your holy self, that you walk in their footsteps and not stray from their paths. Take care of the orphans and widows. Have mercy on strangers and the destitute. At all times let your thought be for the visitation of the monasteries and the churches. This way you will inherit the kingdom of heaven and life <...>[59]

27.5 <...> this distress in which I now am." He replied: "Behold, you will be seized and come and stand in the presence of the caliph, who has become so angry that he will order you to be killed. Now then, as for my wretched self, if I have any freedom of access with Christ, I'll not be separated from you until you're rescued. Don't be afraid of his threats or attempts to intimidate you, for he'll come to be pleased with you and order that you be given many ample rewards. But don't take any of them. Rather, ask him that he lighten the tax burden of the Christians, that he let them manage themselves according to their [own] laws, that he give you a written document concerning the repair and restoration of the churches[60], and that the monks not be

[59] As explained in the Introduction, one folio is here lacking. The missing portion recounted the patriarch's agreement to follow the saint's advice and then his backsliding, his seizure by horsemen sent by the caliph, and his meeting with the saint before being taken to Baghdad.

بعمارة الكنايس وعزاها وان لا يعارضون الرهبان». وفيما هو يوصيه، دخلوا فاختطفوه. فقال: «صلي علي، يا ابتاه، وانظر الى ما انا فيه». فتنهد القديس وبكا.

134v **27.6** فمع خروجهم[2] طرح الله في قلوبهم الرحمة * بصلوات المغبوط وتنزعوا عنه الحديد وساروا وهو مكرماً حتى حضر بحضرة الرشيد فامر بضرب عنقه. فعند ذلك رفع عينيه الى السما وقال: «يا الاهي، تحنن علي وارحمني بصلوات عبدك طيماثيوس». ثم التفت واذا السياف قد رفع السيف ليضربه[3] ورجل هايل المنظر واقف بين يديه فدفع السيف عنه. فقال له الرشيد: «اضرب ولا ترحم هذا الظالم الجاير». فقال له السياف[4]: «لمن اضرب، يا مولاي، لرييس النصارى او لهذا الواقف دونه»؟ فقال: «يا ويلك، لرييس النصارى». فقال: «يا سيدي، ما يتركني هذا الواقف دونه لموضع حنقه عليك». خفي عنه امر الرجل الواقف دونه.

135r **27.7** فامر شرطي اخر يضرب * عنقه. فاخذ السيف وقال: «يا مولاي، اي الاثنين اضرب»؟ فقال: «لكلاهما اضرب». فرفع السيف فلم يمكنه ضرب واحد منهما. فقال هرون: «هذا رجل ساحر». فامر رجل اخر ليس في قلبه رحمة وقال له: «اضرب رقبته ولا تشاور». فمد يده ليضرب فيبست ووقع السيف. حينيذ قام الرشيد وهو مرعوباً يرتعد.

27.8 فتقدمت اليه بعض جواره التي كانت حظيته[5] فقالت له: «ايد الله مولانا. انت وعدتني بقضا حاجة اسلك فيها ولو انه نصف ملكك واكبر. انا اسل جلالك تهب لي هذا الرجل وترضا عنه». فالتفت الى البطريك وقال له: «تكن الان من عتاقة هذه الجارية، فهي التي اعتقتك من القتل. وانا امرك تلزم بابنا ايام حياتك».

135v فاقام ببابه زماناً * يترقب الرحمة من الله بصلاة المغبوط طيماثيوس.

27.9 وفي بعض الايام في اقامته[6] على الباب عرض لابن الخليفة علة صعبة فورد عليه من ذلك امراً عظيماً. فجمع اطبا مدينة بغداد وسالهم ان يجتهدون في بروه. فما منهم احد وقف على علته، بل حكموا كلهم عليه بالموت فانقطع عند ذلك رجاه منه. وذكر البطريك فامر باحضاره. فلما دخل على الصبي وابصر،

[2] خرجوهم P — [3] ليطربه P — [4] اسياف P — [5] حصيته P — [6] القامته P —

tioned largely after the stop and over the *wāw* in *wa-anā*. In the edition, it was assumed that the *wāw* belonged originally before the *akbar*. It might just as well be, however, that the ms. should be corrected to read: *mulkika wa-akbar wa-anā.*

accosted." While he was giving him these commands, [the horsemen] entered and seized the patriarch, who said: "Pray for me, father; and pay attention to what happens to me." The saint sighed and wept.

27.6 When they had gone, by the prayers of the blessed one God cast mercy in their hearts and they removed the irons from him. They traveled on their way, treating him honorably until they reached the presence of al-Rashīd, who ordered that his head be struck off. At this the patriarch lifted his eyes to heaven and said: "My God, because of your servant Timothy's prayers, have mercy and compassion on me." He then turned around and behold, the executioner had raised his sword to strike him and another man with a frightful visage was standing there and protecting him from the sword. al-Rashīd said to him: "Strike! Show no mercy to this unjust and wicked man!" The executioner said to him: "Which one should I strike, my lord, the leader of the Christians or this other one standing beside him?" He said: "Damn you, the leader of the Christians!" He said: "My lord, this other one standing beside him does not let me because he's angry at you." The matter of the other man standing beside him was hidden from the caliph.

27.7 He thus ordered another guard to strike off the patriarch's head. This one took the sword and said: "My lord, which of the two should I strike?" He said: "Strike both!" He then lifted the sword but was unable to strike either one of them. Hārūn said: "This man's a magician!" He then ordered yet another man, one without mercy in his heart, [to strike him], saying: "Cut off his head and don't say another word to me about it." He stretched out his hand to strike him, but it dried up and the sword fell. al-Rashīd then stood up with fear and trembling.

27.8 One of his slave girls[61], a concubine, then came to him and said: "May God give strength to my lord! You promised me that you would fulfill any request that I might put to you, even if it amounted to half your realm or more[62]. I ask your exalted self to give this man to me and to find pleasure with him." He then turned to the patriarch and said: "Be now one of the freedmen of this slave girl, for it is she who has freed you from execution. As for me, I order you to attend our door all the days of your life." For a time the patriarch was in charge of his door, but all the while he was waiting for mercy from God through the prayers of the blessed Timothy.

27.9 One day, while he was in charge of the door, there befell the son of the caliph a serious illness and as a result he was in dire straits. The caliph gathered together the doctors of Baghdad and asked them to try to cure him. Not one of them, however, understood the nature of the illness; rather, all decided that he would die. At this his hope for him was cut off. He then remembered the patriarch and ordered that he be brought. When the patriarch

[61] For the form, see BLAU, *GCA*, I, 199a–b.

[62] The reading of the ms. is a bit confused at this point. It reads: *mulkika wa-anā*, with a stop placed after *mulkika*. Above the line the original scribe has added *akbar*. This he posi-

قال الرشيد: «هل تقدر على شفاه»؟ فقال: «يا مولاي، الذي اخرجني من بلدي وكرسي بغير اختياري منه، اسل ان يشفيه». وكان معه بركة دفعها اليه القديس طيماثيوس واخرجها ودهنه منها اليوم الاول والثاني. وفي اليوم الثالث بري وقام فرحاً مسروراً. فتعجب الرشيد من ذلك وشكر الله. وكل * من راه وسمع سبح الله. 136r

27.10 وهنوه جميع ريسا دولته وقواده لما عاينوا ابنه قد بري بعد الاياس منه وذلك في اسرع وقت. فقال لهم الرشيد: «افرحوا معي اليوم، فان ابني كان ميتاً فعاش. ولست ادري بماذا يكافى هذا الرجل الذي بصلاته فقط وليس بدوا كما يفعل الاطبا ان[7] [...] هذا العجب». فما منهم احد الا مضا الى منزله فاحضر من المال والجواهر الفاخرة ما امكنه اكراماً للخليفة واتحفوا بها البطريك القديس.

27.11 فلما راى ما قد اجتمع بين يديه، وثب قايماً وسجد للخليفة وقال: «انا المسكين اسل جلالتك ان تاذن لي بالكلام». * فقال: «تكلم بما احببت». قال: «قد قبلت هذه المواهب السنية التي لم يتطول بها احد من الملوك قبلك، ولكني اسلك انا ان تاذن لي اصنع بها ما اريد». فقال: «لك ذلك». فامر بحملها ووضعها بين يدي ابنه؛ فقبلها منه. حينيذ قال له الرشيد: «ما احسن فعالك اولاً واخيراً. سلني بجميع ما تريد فاني معطيكه». فقال البطريك: «يا امير المومنين، مسلتي لك بالتعطف على ذمتك النصارى وتخفيف الخراج عنهم على حسب ما امر به ابن عمك محمد وذلك عليه وان لا يعارض قس ولا راهب ويجرى الكنايس على رسومها في تجديدها وعمارتها وترك على ما امر به في قرانك. لا يتـ‹...›ـص احد من تباعك لظلمهم، فقد كثر الجور * عليهم». فقال الخليفة: «قد قبلنا سوالك وقضينا حاجتك. وامر بان تضرب رقاب من سعا بك». فسجد له وساله العفو عنهم. فاستحسن هو وكل من بحضرته صنيعه. 136v 137r

[7] ان هذا الرجل الذي بصلاته فقط وليس بدوا كما يفعل الاطبا ان — P

[66] *Dhimmah* (lit. "compact") is here short for *ahl al-dhimmah* ("the people of the compact"). These are the free, non-Muslim subjects of the Muslims, who have been granted security in exchange for the payment of the poll-tax (*al-jizyah*).

[67] The translation here ("the son … on him") is tentative. The text is almost certainly corrupt: perhaps *ibn ʿammika* should be emended to read *nabīyuka*.

[68] It would seem that *al-kanāʾis* is the subject of *yujrā*. Cf. the parallel at S33.11.

[69] There is a word here that cannot be fully read because of excessive wear to the ms.

[70] Lit. "of him who slandered you."

entered into the presence of the youth and saw him, al-Rashīd said: "Can you cure him?" He said: "My lord, he who cast me from my land and my throne against my will — him I'll ask to cure him." He had some "blessing"[63] that saint Timothy had given him. He took it out and anointed him with it for two days. And on the third day he was cured; with joy and happiness he arose. al-Rashīd was amazed at this and gave thanks to God, while everyone who saw him and heard gave glory to God.

27.10 All the leaders and officials of his realm congratulated him when they saw that his son had been cured after they had despaired for him — and this, in the quickest of manners. al-Rashīd said to them: "Rejoice with me this day, for my son was dead and now he lives[64]. I don't know with what this man should be rewarded, this man who by his prayer alone, and not with medicines as the physicians do [...][65] this miracle." There was not one of them who did not go to his house and bring as much money and as many precious jewels as he was able, as a way of honoring the caliph. These they presented to the holy patriarch.

27.11 When he saw what had been gathered together in his presence, he jumped up and bowed down before the caliph, saying: "Wretch that I am, I ask your exalted self to let me speak." He said: "Say what you wish." He said: "I have received these splendid gifts, the likes of which no king before you has ever bestowed. Nonetheless, I ask you to let me do with them as I wish." He replied: "As you wish." The patriarch then ordered that they be carried and placed in the presence of the caliph's son, who in turn received them from him. Thereupon al-Rashīd said to him: "How good are your deeds, in the beginning and now in the end. Ask me for all that you want, for I'll give it to you." The patriarch said: "Commander of the Faithful, my request to you is that there be compassion for your *dhimmah*[66], the Christians, and the lightening of taxes from them — in accordance with what the son of your uncle, Muḥammad, ordered, and that is on him[67] — and that neither priest nor monk be accosted, that the churches be allowed to manage[68] themselves according to their [own] laws, in repairing them and in constructing them; [in general, my request to you is that matters] be left as they were ordered in your Koran. Let not one of your followers <...>[69] to treat them unjustly, for the oppression of them has multiplied." The caliph replied: "We've received your request and taken care of your petition. And I'll order that the heads of those who slandered[70] you be struck off." The patriarch, however, bowed down and asked him to forgive them. The caliph and everyone present approved of his good deed.

63 "Blessing" (*barakah*) apparently refers to a flask of oil or water over which Timothy had prayed.

64 Cf. Lk 15.24.

65 Grammar and sense require that one posit a lacuna here. The scribe appears to have become confused when copying the text, for he repeated a line or two from directly above. For some reason, however, he did not supply the materials that follow.

27.12 وقدم اليه ذلك الرجل الذي يبست يده وساله شفايه وذلك انه كان مجرباً له ان كان يقدر على ذلك. وانه اخرج ذلك البركة ودهنه منها بمحضر الجماعة فبري لوقته[8] وامتدت يده. فتحير جميع من حضر مجلسه واكثر التسبيح لله على ما عاينوا. واقام البطريك عنده زماناً[9]. ثم انه قال له: «انا اسل جلالتك ان تطلقني[10] امضي افتقد رعيتي التي امرت ان ارعاها». فامر لوقته وكتب له سجلاً بخط يده وسيره شاكراً لله.

27.13 وجعل في نفسه ان يقصد القديس * طيماثيوس قبل دخوله الى كرسيه. 137v فلما بلغ اليه وصلى وتبرك منه، قال له القديس: «انا اشكر الله الذي اعانني ولم اكذب بالكلام الذي كلمتك به وسهل لي ايضاً اكون معك في وقت شدتك. وعندما امر بضرب رقبتك، عندك كنت وسالت الله وطرح في قلب الجارية مسلتها له وسالت ايضاً الرب من اجل ابن الخليفة فابراه على يديك». فقال له البطريك: «حي هو الله، ان، كما انا انظرك اليوم، هكذا كنت اراك حين صنعت هذا كله». ومن ذلك الوقت[11] عاهد الله ان لا يركب كما كان بتلك الزينة واعتق مماليك، رجال ونسا، وصار يركب حمار وارتسم برسم[12] السليحين[13] وسلك طريقة النسك والاتضاع ويكثر مجد الله ويديم الشكر * للقديس الى حين وفاته. 138r

28.1 [34] نرجع الان الى وصف خبر القديس. كان رجال خارجين من انطاكية وكانت طريقهم على زمرينا في يوم الخميس الكبير. وفيما هم طالعين من دفنا، اشتموا ريحاً طيباً يفوق ساير الطيب. فوقفوا باهتين ينظرون الى ناحية المغرب الى الجبل واذا عليه غمامة قد ظللته ودخان البخور يخرج من هناك كمثل دخان الاتون[1]. فقال الواحد لصاحبه: «قفوا هاهنا حتى امضي واعرف من اين يخرج هذا الدخان».

28.2 فمضا[2] وعند وصوله خطفت الغمامة وراهب شيخ قد خطف بها نحو المشرق فبدا يبكي حيث لم يوهل ان يتبرك[3] من ذلك الشيخ وكان شخصه في الغمامة وهو ثابت في الموضع. فلما تبينه، فاذاه شيخ قد نبت عليه شعر * قد جلله 138v حتى انه لم يبين منه الا عينيه وانه اجعل هارباً منه. فقال له ذلك الرجل: «يا اخي، ان كنت غير مستحقاً لانظر اليك، اهلني لنظرك».

[8] لقوته P — [9] زامنا P — [10] تطلقنني P — [11] القوقت P — [12] بسرم P — [13] السلحيين P
28 [1] الانوان P — [2] فضا P — [3] يترك P —

27.12 He then presented to him that man whose hand had dried up and asked him to heal him, and this was to test him in order to determine whether he was able to do this. The patriarch took out that "blessing" and anointed him with it in the presence of all. He was immediately cured and his hand stretched out. All who were present in the caliph's court were amazed and multiplied praise to God for what they had seen. The patriarch stayed with him for a time. He then said to the caliph: "I ask your exalted self to let me go and visit my flock, which I've been commanded to watch over." He immediately gave the order and wrote in his own hand a document [about everything that had been agreed on], and sent him on his way, giving thanks to God.

27.13 The patriarch decided to go to saint Timothy before entering on his throne. When he reached him, and had prayed and been blessed by him, the saint said to him: "I give thanks to God who has aided me; I did not lie with the words that I spoke to you. He also made it possible for me to be with you in the time of your tribulation. When the caliph commanded that your head be cut off, I was with you, beseeching God who put it in the heart of the slave girl to ask him her question. I also besought the Lord on account of the son of the caliph. And he cured him at your hands." The patriarch said to him: "As God is alive, even as I see you this day, so also did I see you when you did all this." From that time on, he promised God that he would not ride as he had been with that finery. He also freed slaves, both men and women, and began to ride a donkey; and he followed the example of the apostles and walked in the path of renunciation and humility, multiplying the praise of God and continually offering thanks to the saint until the time of his death.

He Rides on a Cloud

28.1 [34] Let us now return to our description of the saint's life. There were some men going out from Antioch. They traveled by way of Z.m.r.y.nā. This took place on Maundy Thursday. While they were ascending from Daphne, they smelt a beautiful odor, more pleasant than all perfume. They stood there in wonderment, looking toward the west, to the hill — and behold, on it was a cloud that overshadowed it and there was the smoke of incense coming forth from there, just like the smoke of an oven. One of them said to his companion: "Stay here that I might go and find out whence this smoke comes."

28.2 He went and when he arrived, the cloud was taken up and with it an elderly monk had been taken up, toward the east. He began to cry because he had not been deemed worthy to receive the blessing of that elder whose figure was on the cloud, held fast in its place. After he had stared at him — behold, an elder whose hair had grown so long that it covered everything but his eyes. As this elder was beginning[71] to flee from him, the man said to him: "My brother, if I'm not worthy to look on you, cause me to be so."

[71] For the form (*ja'ala* in classical Arabic), cf. BLAU, *GCA*, I, 157–59.

28.3 فلم يلتفت اليه. فقال له: «باسم المسيح الابن المولود من مريم، اسلك ان توهلني اعرفك ومن هو الرجل الذي حملته الغمامة». فوقف حين سمع قسمه عليه وقال: «لا تتقدم الي، فانا من اجل قسمك ما اخفي عنك شياً. انا رجل مسكين طلعت الى جبل اللكام اطلب الى الله من اجل خطاياي. فلما تمزقت ثيابي، سالت الله فانبت على جسدي هذا الشعر الذي تراه. والان ربنا يسوع المسيح في مثل هذا اليوم ابذل جسده ودمه لمغفرة الخطايا فسالته ان يوهلني لاخذ سره * المخفي المقدس. فارسل الي القديس طيماثيوس الذي في كاخشتا فقربني هاهنا وهو الذي ابصرت في الغمامة قد حملته وردته الى حبسه». 139r

28.4 فسجد له الرجل وتبرك منه فصلى عليه. وفيما هو ينظر اليه، اذ خطف وتعالا الى الهوى وغاب عنه. فرجع وخبر اصحابه بما راى ولم يذكر القديس طيماثيوس. وانه عاد وقصد دير المغبوط وصلى وتقدم وتبرك منه. فقال له القديس: «ها الان قد اظهر الله ما رايته في طريقك، ولكن ليس لك سلطان تخبر به الى حين انتقالي[4] من العالم الى المسيح». فلما استناح القديس، جعل الرجل ينادي في العالم بما عاين.

29.1 [35] كان اثنين يجمعون العفص حتى بلغا جبلاً عالياً * كثير الاشجار. وانهما سمعا اصوات اثنين يصليان صلاة الساعة التاسعة[1]. فتقدما[2] ليعرفا ما قد سمعاه فوجدا رجلاً سايحاً وهو يزمر. فلما فرغ من دوكسا، قالا له: «نحلفك بالله[3] الحي اما قلت لنا من انت ونحن نراك وحدك ونسمع صوت اخر معك يزمر وما نراه». 139v

29.2 فقال لهما: «لماذا تقسما علي بالذي ترتعد منه السما والارض؟ وتهلكون انفسكما من حيث لا تعلمان؛ ولكن منجل الاسم الذي حلفتموني به اجيب مسلتكما. انا مقامي في هذا الموضع. والصوت والنغمة التي لا يرى صاحبها، فان نفسي تاقت ان اجتمع مع القديس طيماثيوس في صلاتي هذه فقضا الله شهوتي وحمله من كاخشتا الى عندي وهو الذي[4] * يزمر معي. والان اذهبا بسلام الرب». 140r

29.3 فهربا من خوفهما بعد ان باركهما. وان الله بصلاتهما على المساكين يسر لهما عفصاً كثيراً وانصرفا يسبحان الله ويمجداه.

[4] انقالي P

29 [1] الساعة التاسعة] السادسة والتاسعة P — [2] فقتدما فتقدما P — [3] باالله P — [4] للذي P

28.3 He did not, however, turn around. He then said to him: "In the name of Christ, the Son who was begotten of Mary, I ask you to deem me worthy to know both you and the identity of the man whom the cloud bore away." When he heard his oath to him, the elder stopped and replied: "Don't come near me! Because of your oath, I'll hide nothing from you. Wretch that I am, I ascended Jabal al-Lukkām to beseech God on account of my sins. When my clothes were all in tatters, I asked God and he made this hair that you see grow on my body. Now then, our Lord Jesus Christ on this day gave up his body and blood for the forgiveness of sins. For this reason, I asked him to deem me worthy to receive his hidden and holy sacrament. He sent me saint Timothy, who is in Kākhushtā, and he gave me the Eucharist here. It was he whom you saw in the cloud as it took him away and returned him to his enclosure."

28.4 The man prostrated himself and received his blessing, and the elder prayed for him. While that man was looking at him, suddenly the elder was seized, ascended into the air, and disappeared from sight. The man then returned and told his companions what he had seen. He did not, however, mention saint Timothy. He then returned and made his way to the monastery of the blessed one. He prayed and came forward to be blessed by him. To him the saint said: "Behold, God has now revealed what you saw on the road. Nonetheless, you don't have authority to speak of it until the time of my departure from the world to be with Christ." When the saint passed away, the man began to proclaim to the world what he had seen.

A Marvelous Encounter

29.1 [35] There were two men gathering nutgalls[72]. They came to a lofty hill with many trees. There they heard the voices of two men praying the prayer for the ninth hour. When the two approached to investigate what they heard, they found a single wandering solitary reciting the psalms. After he finished his prayers, they said to him: "We adjure you by the living God to tell us who you are. We see only you, yet we hear the voice of another reciting with you, though we don't see him."

29.2 He replied: "Why do you adjure me by him at whom heaven and earth tremble? You're bringing ruin on your souls and don't even know it. Nonetheless, on account of the name by which you've adjured me, I'll answer your question. I'm a resident of this place. As for the voice and the chant, whose source is not to be seen — my soul desired to join with saint Timothy in this prayer, and God fulfilled my desire and bore him from Kākhushtā into my presence. It's he who recited the psalms with me. And now, go in the peace of the Lord."

29.3 They fled in fear, but only after he had blessed them. By the prayers of these two saints for the two wretches, God provided them with many nutgalls, and they went their way giving glory and praise to God.

[72] At S35.1 we are told that this took place at Q.r.f.l.

30.1 [36] وذلك ان احدى الاخوين الذي نشا معهما مات وكان اسمه دانيال. فاجتمع الى جنازته كهنة الدقس وخرج البطريك وكثيرين من اقليرس[1] المدينة ليشاهدوا القديس. وكانت وفاته الساعة الاولة من النهار، والميت بين يدي حبس القديس والكوة مغلقة؛ وكان رسمه، اذا غلقها، لا يقدر احد يصيح به الى ان يفتحها هو.

30.2 وكان قد حزن القديس عليه حزناً شديداً وطرح نفسه قدام الله يبكي ويقول: «اللهم، يا رب، اغفر لهذا المسكين، الذي كنت به اتعزا، جميع * خطاياه؛ والا، فخذ روحي». واذا [...] قد حلت على كتفيه وقايلاً يقول له: «من اجل محبتك له قد غفرت له خطاياه؛ وكل ما تسل كل ايام حياتك تعطاه؛ ولا يتسلط العدو ابداً على من يكون في موضعك».

140v

30.3 فلما سمع هذا الصوت، تعزا من حزنه وفتح الكوة وامرهم بدفنه؛ فدفنوه. وانصرف كل احد الى موضعه. فلما انصرفوا، طلع الاخ الاخر وقال له: «يا ابتاه، لماذا صنعت بنا هذا وتركت الشعب الى هذا الوقت ينتظرون امرك في دفنه»؟ فقال له: «يا ابني، لا تحزن لذلك، فانت تعرف خدمته لي وكثرة طاعته لاوامري وما قط عصاني في شي. وسبب تاخري، فكان طلبتي الى الله ان يقنعني بانه قد غفر له خطاياه. ولذلك اقمت حتى ياذن لي الرب * باجابة مسلتي». فلما عرف الاخ ذلك، سبح الله وشكره على رحمته لعباده.

141r

31.1 [37] ومن عجايب القديس انه كانت امراة مسكينة ساكنة في كاخشتا فجمعت من عملها من كل مكان واشترت كتان وعملت شقتين لتبيعهما وتشتري لها حنطة. فدخل انسان سو فاخذها. وانها من شدة حزنها جات الى القديس وقالت له: «ارحمني، يا قديس الله، فقد دخل انسان سو الى بيتي واخذ الشقتين الذي كنت عملت لابيعها واشتري بثمنها لي حنطة؛ والله يشهد انها من تعبي وعمل يدي. وقد بقيت الان حزينة بلا قوت».

30 [1] اقليوس P

სალმრთოი ("And behold, he saw a frightful vision, for from heaven there came down to him a divine hand").

[75] That is, Michael. See P17.2.

The Death of Daniel

30.1 [36] One of the two brethren with whom Timothy had grown up died. His name was Daniel[73]. The priests of al-D.q.s gathered together for his funeral. Moreover, the patriarch and many of the clergy of the city [of Antioch] came out to see the saint. Daniel had died at the first hour of the day. The corpse was laid out in front of the saint's enclosure, the window of which was closed. It was his custom, when he closed it, that no one was able to call out to him until he should open it.

30.2 The saint was quite sad for Daniel. With tears he threw himself before God, saying: "God, my Lord, forgive this wretch all his sins, he by whom I used to be consoled. If you will not do this, then take my spirit." And behold, [...][74] had settled on his shoulders and a voice saying: "Because of your love for him, I've forgiven him his sins. Whatever you request all the days of your life will be given you. The enemy will never have authority over him who is in your place of residence."

30.3 When he heard this voice, he was consoled from his sadness and opened the window, and ordered them to bury him, which they did. Everyone then returned to his place of residence. When they had departed, the other brother[75] climbed up and said to him: "Father, why did you treat us in this fashion? Why did you leave the people waiting until now for your command to bury him?" He replied: "My son, don't be sad because of this, for you know how Daniel served me, how readily he obeyed my commands, how he never disobeyed me in anything. The reason I delayed was that I might ask God to give me assurance that he had forgiven him his sins. For this reason, I waited until the Lord permitted me by answering my question." When the brother learned this, he gave glory to God, thanking him for the mercy he shows his servants.

He Helps a Poor Woman

31.1 [37] Here is another of the saint's miracles. There was a poor woman who lived in Kākhushtā. From her work she collected [some money] from everywhere and bought some flax, from which she made two garments. These she planned to sell in order to buy some wheat. A wicked man entered [her house], however, and took the garments. Because she was so distraught, the woman came to the saint and said to him: "Have mercy on me, saint of God, for a wicked man entered my house and took the two garments that I made to sell so that with the proceeds I might purchase some wheat; God is my witness, that these are of my own labor and of the work of my hands. I am now sad and without food."

[73] For Daniel, see above at P17.2.

[74] Grammar and sense, as well as the parallels in S and G, require that a lacuna be posited here. S reads: "*He then felt something like the hand that had been raised up between his shoulders and there came to him a voice that said....*" G reads (KEKELIDZE, ed., 382.18–19): გარდამოიწია მისსა კელი და აჰა ესერა იხილა მან ხილვაჲ საშინელი, რამეთუ ზეცით

31.2 فقال لها المغبوط: «اطلعي الى العلى الذي فوق بيتك وخذيها من المخدة القز * واشكري الله ولا تعلمي احد». 141v

32.1 [38] جا الى عند القديس رجل من العمق، حين اتصل به خبر القديس انه يعرف الاسرار. وقال في نفسه: «ان لم ابصر بعيني، فما اصدق». وفيما هو في الطريق، لقيه رجل روحاني فرحمه ودفع اليه بركة ثلثة دنانير. وقبل ان يصل الى الدير، كان معه دينارين دفنها في قبر خارجاً من الدير واخذ معه دينار واحد.

32.2 ودخل الدير وصلى وتبرك من القديس. ودفع اليه الدينار وقال: «يا قديس الله، اقبل مني هذه البركة التي ارسلت لك معي». فقبله وصلى عليه وقال له: «احذر، يا ابني، لا تنسا الدينارين التي دفنتها في القبر. وجيد عملت فيما دفعته الى ذلك ‹...›

one folio is lacking

142r **33.2** [40] ‹...› * صاح الرجل باهله وقال: «ان القديس طيماثيوس تقدم الي وعرفني من سبعة ايام انني اليوم اموت؛ والساعة كان عندي. وودعني وانصرف. فكونوا بسلام». ومع كلمته اسلم نفسه.

34.1 [41] جا الى القديس رجل من كبار حمص ومعه امراته وكانت من بنات روسا المدينة. فمن حسنها وجمالها ما كان يدعها تدخل ولا تخرج، الا موكل بها، من فزعه عليها. وفي ذات يوم دخل منزله ولم يجدها فوقع في قلبه منها سبب ذلك. فاقبلت تحلف له: «انني ما عرفت احد سواك». فقال لها: «ما يزول من قلبي[1] الشك فيك الا ان تمضين معي الى القديس الذي في القرية كاخشتا من عمل انطاكية».

142v **34.2** فاجابته الى ذلك * وانهما اسرعا المسير اليه. فلما وصلا ودخلا الدير وتبركا من القديس، علم بالروح انها زانية فقال لزوجها: «يا ابني، قد علمت[2] بماذا

34 [1] قبلي P — [2] عملت P —

natively, one might emend the text: changing *sabab dhālika* to *bi-sabab dhālika* and positing a lacuna after *minhā*, perhaps the word *shakk* or something similar. Regardless, the parallel at S41.1 reads, simply: "... and there came on his heart that she was an adulteress."

31.2 The blessed one replied: "Go up to the rise above your house and get them from within the silk pillow. Give thanks to God and don't tell anyone."

He Knows What Is Hidden

32.1 [38] There came to the saint a man from al-ʿAmq, because he had heard that the saint was aware of what is kept secret. He said to himself: "If I don't see it with my own eyes, I won't believe it." While he was traveling, he was met by a spiritual man who showed mercy to him and gave him three dinars as a gift [for the saint]. Before he reached the monastery, he buried two of the dinars he had in a tomb outside the monastery and brought just a single dinar with himself.

32.2 He entered the monastery, prayed, and was blessed by the saint. He then gave him the dinar, saying: "Saint of God, receive from me this gift sent to you through me." The saint received it and prayed for him. He then said: "Be careful, my son! Don't forget the two dinars you buried in the tomb. You did well in what you gave to that <...>[76]

He Knows a Man Will Die

33.2 [40] <...> The man shouted to his family, saying: "Saint Timothy came to me and seven days ago told me that I would die this day — and the time is now. He said farewell to me and left. Peace be with you!" As he finished speaking, he gave up his soul.

A Woman Accused of Adultery

34.1 [41] A man came to the saint. He was one of the notables of Homs. He brought along his wife. She was one of the daughters of the leaders of the city. Because of her beauty and comeliness, he would not allow her to come and go without an escort. This was because he was afraid for her. One day he entered his house and did not find her, and because of this, he began to doubt her[77]. She began to swear to him: "I've known no one other than you." He said to her: "My doubts about you will not cease from my heart unless you go with me to the saint who is in the village of Kākhushtā in the territory of Antioch."

34.2 She agreed to that and the two hastened to him. When they arrived and entered the monastery, and had been blessed by the saint, he knew by the spirit that she had committed adultery and said to her husband: "My son, I

[76] As explained in the Introduction, one folio is here lacking. The missing portion contained the end of this miracle, all of the next (i.e., S39), and the beginning of the following miracle.

[77] The translation is tentative. *Sabab dhālika*, in particular, strikes me as odd. It should be noted, however, that *dhālika* is written above the line, by the original scribe of the ms. Alter-

جيت فلا تستحلفها، فانا ما ادع انسان يحلف قدامي صادق ولا كاذب. وان كانت قد اخطت، فواحد هو الديان وهو المكافي لكل احد على قدر عمله». فبدت هي تبكي وتحاسب زوجها وتزعم انه ظالم لها وتحلف انها برية مما قد قذفها به، وهي تظن انها قد خفي امرها عنه. ثم قالت: «حقاً، ما ازول من هاهنا حتى احلف لك قدام هذا القديس، حتى يزول ما في قلبك علي». ثم وثبت فتعلقت بالسلسلة التي الى العمود بقحة وجه وقالت: «وحق هذا العمود والساكن عليه، ما عرفت * رجلاً قط الا زوجي». فمع قولها هذا البسها الله ثوباً من برص وصار جسدها ابيضاً مثل الثلج. 143r

34.3 فلما نظر زوجها هذه العقوبة العاجلة، بدا يبكي بكا مر ويقول: «انا اسل قدسك، يا مختار الله، ان تسل الله ان يعجل عليها بالموت حتى لا اعاين هذه المصيبة التي قد حلت بها، او تطلب، يا قديس الله، ان يغفر لها ويبريها، فلعل هذه تكون سبب توبتها». حينيذ رحمها القديس واخذ انا فيه ما ورفع نظر الى السما وقال: «يا ربنا ايسوع المسيح، انت الذي نقيت سمعان من البرص وانت الذي بامرك قدم الملاك جمرة النار بكلبتين من نار الى فم اشعيا النبي وقال له: خذ هذه الجمرة بشفتيك لتطهرك من اثامك وتتنزع عنك * خطاياك، يا رب، انت، بكثرة رحمتك، نقي نجاسة هذه البرص من هذه المراة بطهارتك وازرقها توبة، لانها النعجة الضالة[3]». ثم دفع الانا الى زوجها فسكب الما على ساير بدنها فتناثر البرص منها. ووصاهما وصلى عليهما وانصرفت[4] بتوبة حسنة مع زوجها. 143v

35.1 [42] صار في بعض الايام شتا عظيم وضباب[1] مظلم وكان يسمع من جوف الارض عجيج عظيم ودوي حتى ان الناس ايسوا من انفسهم. فتسارعوا من كل النواحي الى المينا الصالح وهم يبكون ويقولون: «ايها الاب القديس، ادرك العالم بطلباتك المقبولة عند الله الرحوم، فقد اشرفنا على الهلاك بخطايانا».

[3] الظالة P — [4] وانصرف P
35 [1] وضبباب P

Timo-

thy's enclosure must have been rather large, for it is said (P36.4, 19.3) that there was room in it for other people. It was also equipped with a window (see P21.2, 30.1). It should further be noted that G is far more specific as to the details of Timothy's life as a stylite. See especially G32, which says that Timothy's second enclosure in Kākhushtā was constructed atop "a tall column" (სვეტი მაღალი).

[79] Cf. Mt 26.6 and Mk 14.3.

know why you've come — don't ask her to take an oath, for I allow no one to swear in my presence, whether truly or falsely. If she's sinned, there is but a single judge and he rewards everyone according to his deeds." She began to weep and call her husband to account, claiming that he was not being fair to her and swearing that she was innocent of what her husband had accused her. She supposed that what she had done was hidden from the saint. She then said: "Truly, I'll not leave here until I take an oath for you in the presence of this saint, so that what is in your heart against me might cease." She then jumped up and brazenly clung to the chain that is attached to the pillar[78], saying: "By the truth of this pillar and he who dwells on it, I've never known a man other than my husband." As she was saying this, God clothed her with the garment of leprosy, and her body became as white as snow.

34.3 When her husband saw this swift punishment, he began to weep bitterly, saying: "I ask your holy self, chosen one of God, to ask God to hasten her death so that I'll not have to look on this calamity that has befallen her. Either that, saint of God, or ask him to forgive and cure her, for perhaps this will bring her to repentance." At this the saint had mercy, and took a bucket of water and lifted his face to heaven, saying: "Our Lord Jesus Christ, you purified Simon from leprosy[79]. You ordered that the angel bring a burning coal with a pair of tongs of fire to the mouth of Isaiah the prophet and say to him: Take this coal with your lips that it might purify you of your faults and take your sins from you[80]. My Lord, by your many mercies, purify this woman of the stain of this leprosy through your purity, and grant her repentance, for she is an errant sheep." He then gave the bucket to her husband, who poured the water over all her body, and the leprosy fell away from her. He then exhorted them and prayed for them, with the result that she departed in a state of proper repentance, along with her husband.

He Fixes the Weather

35.1 [42] One day there was a heavy rain accompanied by thick fog, and from the depths of the earth were heard a great cry and a noise, so that the people despaired of their souls. From every region they hastened to the good harbor, weeping and saying: "Holy father, be cognizant of the world in your prayers, which are acceptable to the God of mercy, for we're on the brink of perdition because of our sins."

[78] This is the only passage in P where such a pillar is mentioned; more frequently Timothy is described as a recluse (*ḥabīs*) who dwells in an enclosure (*ḥubs*). Other evidence in P would suggest, however, that Timothy's enclosure was located at some height. See, e.g., P16.2, 19.3, 24.1, 36.4, 37.2, S29.2. As for S, it mentions Timothy's pillar twice: in the parallel to the present passage (S41.2) and at S45.3, where an errant solitary is fettered to Timothy's pillar (P is lacking at this point). Was Timothy a stylite? Possibly. It should be noted that a stylite can be called a "recluse" (*ḥabīs*). See, e.g., *Life of Christopher*, 364, where "pillars of the recluse" (*'umud al-ḥabīs*) are mentioned, or S44.1, where reference is made to "a blessed recluse" (*ḥabīs*) who lived atop a pillar (*'amūd*). We must, I think, imagine Timothy dwelling in an enclosure located atop a pillar, a not uncommon practice for stylites. See, e.g., S44.2, where that stylite is said to dwell in an enclosure (*ḥubs*) atop a pillar. Be that as it may,

35.2 عند ذلك طرح القديس نفسه على وجهه قدام الله وهو يقول: «يا رب، لا بغضبك * تبكتنا ولا برجزك تودبنا؛ لا تصرف، يا رب، وجهك عنا ولا تطرحنا في هذه الشدة؛ انت الرووف ارحمنا». فترايا له رجلاً ماسك رفشاً وبه رد البحر السفلاني واقلب البحر الفوقاني ورده الى قعره. 144r

35.3 حينيذ التفت القديس الى ايقونة الطاهرة والدة الاله وقال: «يا بتول، يا طاهرة، يا والدة الاله، بشفاعتك خلصينا، فقد ايسنا من الحياة ونحن هالكين». وانه رفع عينيه الى السما فابصر السيدة ام النور وقد بسطت يديها الى ابنها والاهها وهي تقول: «ربي والاهي، احفظ جبلة يديك الذين يطلبون اليك».

35.4 فلما ابصر القديس هذا، امن وصدق وقام عن الارض والتفت الى الشعب وقال لهم: «ان الله قد قبل توبتكم وقد رفع * سخطه عنكم، ولكن قدموا توبة لهذا السبب وسبحوا لله ونيحوا المساكين واليتاما والارامل، فان الله يسمع دعاهم وهو يخلف عليكم بدل الواحد ثلثين وستين وماية وفي الاخرة ملكوته التي ليس لها فنا». وللوقت اشرقت الشمس وانصرف العالم وهم يسبحون الله كثيراً. 144v

36.1 [43] كان رجل من اهل فارس وكان له ابن وحيد وكان غنياً مكثراً من المال فعرض لابنه استرخا وما كان يقدر يمشي. فجمع الاطبا الذين في بلد فارس وحكمايهم فلم يقدرون على بروه. فسمع خبر هذا القديس طيماثيوس وانه يصنع ايات وعجايب باهرة فاعد له زاداً للطريق لمدة ثلثة شهور واخذ معه * ثمان ماية دينار. 145r

36.2 فلما سار ستة ايام، خرجوا عليه لصوص واخذوا جميع ما كان معه. وبعد جهد انفلت على ظهر فرسه فمكث مفكراً في نفسه لا يدري ماذا يصنع. فدخل بعض المداين واباع سيفه واشترى له قوت وسار قليلاً فسقط الفرس ومات وفرغ كل ما كان معه وما بقي معه الا ثلثة دراهم.

36.3 وبدا الشيطان[1] يطرحه في الاياس. فاشترى بدرهم مزود وبالدرهمين زاد وبقوة الله تغذا بها حتى بلغ تيزين. ولما راى الشيطان باغض البشر ان امانته ما

36 [1] لشيطان P —

the Persian's son captive and has the Persian returning every year to bring the saint gifts. S also introduces a new motif to the Persian's despair described at P36.3: not that the saint would be unable to cure his son, but that he would require him to convert.

35.2 At this the saint threw himself on his face before God and said: "My Lord, censure us not in your anger, and punish us not in your wrath[81]. My Lord, turn not your face from us, and cast us not into this distress[82]. You who are gracious have mercy on us." A man holding a shovel then appeared to him. With it he put the lower sea back in its place, and after turning the upper sea upside down, he returned it to its pit.

35.3 The saint then turned to the icon of the pure one, the mother of God, saying: "Virgin, pure one, mother of God, by your intercession save us, for we have despaired of life and are even now perishing." He then lifted his eyes to heaven and saw the lady, the mother of light, and she had stretched out her hands to her son and her God and was saying: "My Lord and God, preserve what your hands have fashioned, those who are petitioning you."

35.4 When the saint saw this, he took faith and believed, and arose from the ground and turned to the people, saying: "God has received your repentance and has lifted his wrath from you; nonetheless, for this reason offer [yet more] repentance. Give glory to God and comfort the poor, the orphans, and the widows, for God hears their supplication and will requite you for the one [gift that you give] thirty, sixty, and a hundredfold[83], and in the next world, [he will grant] his everlasting kingdom." The sun immediately came out and all the people[84] departed, giving much glory to God.

The Healing of a Persian's Son

36.1 [43] There was a man from the people of Persia who had but a single son[85]. He was wealthy and rich. There befell his son a certain languor such that he was unable to walk. He gathered the doctors of the land of Persia as well as their sages, but they were unable to cure him. He then heard of saint Timothy, how he worked signs and astounding wonders. He made ready provisions for a journey of three months, also taking with himself eight hundred dinars[86].

36.2 When he had traveled for six days, he was attacked by robbers who took everything he had. It was only with some effort that he got away on the back of his horse. He stopped and thought to himself, not knowing what to do. He entered a city where he sold his sword and purchased some food for himself. He traveled on a bit, but then his horse dropped dead and everything that he had was lost, excepting his last three dirhems.

36.3 The devil then began to cast him into despair. He purchased for one dirhem a bag and for two dirhems provisions, and by the power of God he ate of this food until he arrived at Tīzīn. When the devil, the hater of humanity,

[80] Cf. Isa 6.6–7.
[81] Cf. Ps 38.1.
[82] Cf. Ps 102.2.
[83] Cf. Mt 13.8, Mk 4.8, 4.20.
[84] Lit. "the world" (*al-ʿālam*). The usage seems odd, and it may be that the text is corrupt.
[85] S's account of this miracle is somewhat different. Most notably, S has the robbers take

تزول، وسوسه وبقي يقاتله ليل ونهار ويلقي في قلبه الافكار الردية بان القديس لم يقدر يبريه. فاما الرجل * المومن، فكان له امانة ان، اذا راح الى القديس، يبرا ولده. 145v

36.4 فسار بمعونة الله ايام فوصل الى عند القديس فصاح من تحت الحبس: «يا قديس الله، ارحمني كرحمتك لساير قاصديك». فسمع القديس صوته وهو يناديه فادعا القديس بتلاميذه وقال لهم: «انزلوا ابصروا من ينادي بي». فنزلوا فوجدوا رجل ومعه غلام فقالوا: «ايش حاجتك، يا اخي»؟ قال لهم: «اشتهي تطلعوا بي الى عند القديس». فاطلعوه ودموعه تجري على الارض مثل المطر. فابصره القديس فقال له: «يا ولدي، لماذا تبكي»؟

36.5 فقال له: «انني طلعت من بلدي اطلب شفا ولدي على يديك فاخذت * معي زاد للطريق لمدة ثلثة شهور وثمان ماية دينار. فلما سرت ستة ايام، فخرجوا علي اللصوص واخذوا جميع ما كان معي. جهداً انفلت[2] على ظهر فرسي فمكثت مفكراً في نفسي لا ادري ماذا اصنع. فدخلت في بعض المداين وبعت سيفي واشتريت لي قوت وسرت قليلاً فسقط الفرس ومات وفرغ كل ما معي. فتبقى معي ثلثة دراهم وبدا الشيطان يطرحني في الاياس فاشتريت بدرهم مزود وبدرهمين زاد وبقوة الله تغذيت بها الى هاهنا». 146r

36.6 فقال له القديس: «امانتك خلصتك، كما قال سيدنا المسيح. من له امانة فسريع يخلص». فقال القديس لتلاميذه: «اتوني بما». ففعلوا كما امرهم فصلى عليه وبسط يديه الى السما * وقال: «يا سيدي ايسوع المسيح، ارحم عبدك هذا وتحنن عليه». فلما فرغ القديس من صلاته، امرهم يدهنونه فدهنوه فلساعة وقته قام وهو يسبح الله. 146v

37.1 [45] كان رجل سايح فحسده الشيطان؛ وحين لم يكن مجرباً ولا عرف القتالات، جاه الشيطان بصورة المسيح ومعه جنود كثيرة ونور عظيم. وقال له: «اعلم انك قد بلغت وصرت عندي تاماً لما قد ارضيتني وقد استحقت مني ان اكشف لك سرايري دون غيرك وقد تنازلت من علو قدسي اكراماً لك لاعلمك انه الى تمام ثمنين يوماً يجوز العالم ويبطل؛ ولكنك ادخل الى المدينة واكرز فيها واخرج الى القرى وتنادي * بما قد عرفتك ولعل يتوبون». 147r

[2] نفلت P

saw that his faith was not failing, with his whisperings he attacked him night and day, casting into his heart evil thoughts, that the saint would not be able to cure his son. As for this believing man, he had faith that when he came to the saint, his child would be cured.

36.4 By the aid of God he traveled for some days and eventually reached the saint. From below the enclosure he shouted: "Saint of God, have mercy on me, even as you have mercy on all who come to you." The saint heard his voice as he was calling to him. He summoned his disciples and said: "Go down and see who is calling me." They went down and found a man and with him a young boy. They said: "What do you need, my brother?" He replied: "I want you to take me up to the saint." They took him up, all the while his tears were falling on the ground like rain. The saint saw him and said: "My child, why do you weep?"

36.5 He replied: "I've come up from my land to seek healing at your hands for my son. I brought with me provisions, enough for three months, as well as eight hundred dinars. When I had traveled for six days, I was attacked by robbers who took everything I had. With some effort I escaped on the back of my horse. I then stopped and thought to myself, not knowing what to do. I entered a city where I sold my sword and purchased some food. I traveled on a bit, but then my horse dropped dead and everything that I had was lost — I had only three dirhems left. The devil thus began to cast me into despair. I purchased a bag with one dirhem and provisions with the other two, and by the power of God I ate of this until I arrived here."

36.6 The saint said to him: "Your faith has saved you, even as our Lord Christ said[87]. Whoever has faith, quickly he will be saved." The saint said to his disciples: "Get me some water." They did as they were ordered. The saint prayed over it and stretched out his hands to heaven, saying: "My Lord Jesus Christ, have mercy on this your servant! Show him compassion!" When the saint finished his prayer, he bade them anoint the boy, which they did. The boy immediately arose, giving praise to God.

An Abortive Apocalyptic Movement

37.1 [45] There was a wandering solitary whom the devil envied. Since he was untried and knew not his attacks, the devil came to him in the form of Christ, accompanied by a great host and magnificent light. To him he said: "Know that you have arrived and become perfect in my sight, since you have pleased me, and have merited of me that I reveal to you alone my secrets. For this reason I have come down from the heights of my holiness to honor you by informing you that in eighty days the world will pass away and be brought to an end. As for you, enter the city[88] and preach in it; go forth to the villages and proclaim what I have informed you. Perhaps they will repent."

[86] As is clear from P36.6, he also took his son along.
[87] Cf. Mt 9.22, Mk 5.34, 10.52, Lk 7.50, 8.48, 17.19, 18.42.

37.2 وانه قام المغرور ودخل المدينة ونادا في الاسواق والشوارع كما علمه الشيطان وخرج يطوف في القرى والمداين. فسمع به القديس طيماثيوس فحزن لذلك حزناً شديداً وعرف انه من دغل الشيطان وطلب الى الله ان يهدي لذلك الاخ السايح. فمن بعد ثلثة ايام اشرف من حبسه واذا السايح قد اقبل اليه. فقال له القديس: «يا ايه الاب، ان رايت ان تدخل الدير وتاخذ قربان وتشد قلبك بشي من الخبز والما، فاني اراك وقد تعبت». فقال له: «اغفر لي، يا ابونا، فاني منذ خمسين سنة ما دخلت تحت سقف بيت». فقال له القديس: «ومن انت»؟ فقال له: «وما سمعت بفلان السايح * الذي[1] كشف الله له كل شي؟ وما يخفي الله عني شياً مما يريد ان يصنعه. وقد قال لي: من يومك هذا الى ثمنين يوماً يجوز العالم. وقد ارسلني الله انادي في الناس وانذرهم». فقال له القديس: «انت هو»؟ فقال: «انا هو». 147v

37.3 فدعا القديس تلاميذه وقال لهم: «عليكم من الله كلمة ان تصنعون جميع ما امركم به. اخرجوا اليه وادخلوه. وان لم يدخل معكم طايعاً، فاسحبوه كارهاً». فخرجوا الاخوة اليه وقالوا له: «ادخل». قال: «لي خمسين سنة لم ادخل تحت سقف بيت». وانهم ادخلوه كرهاً. فقال القديس: «اكتفوه وغللوه بيد[2]». فصنعوا به كما امرهم القديس.

37.4 وبدا يعذله ويعظه ثم قال له: «ما قرات في الانجيل الطاهر ‹...›

the end is lacking

37 [1] الذي الذي P — [2] وغللوه بيد] وعللو لبيد ut vid. P

37.2 Deceived, he arose and entered the city. He preached in the markets and in the streets as he had been instructed by the devil. He then went out to make the circuit of the villages and [other] cities. Saint Timothy heard about him and was greatly saddened. Knowing that this was a result of the devil's deception, he asked God to give guidance to that brother, the wandering solitary. After three days, Timothy looked down from his enclosure and, behold, the wandering solitary had come to him. To him the saint said: "Father, if you would[89], come into the monastery and receive the Eucharist, and fortify your heart with some bread and water, for I can see that you're tired." He replied: "Forgive me, our father, but for fifty years I haven't entered under the roof of a house." The saint said to him: "And who are you?" He replied: "Haven't you heard of so-and-so, the wandering solitary to whom God has revealed everything? God has hidden nothing from me concerning what he intends to do. He said to me: From this day, after eighty days the world will pass away. He has sent me to preach to the people and warn them." The saint said to him: "So you're the one?" He replied: "I am."

37.3 The saint then summoned his disciples and said to them: "God has told you to do everything that I command you. Go out to that man and bring him inside. If he will not come in with you willingly, drag him in by force." The brethren went out to him and said: "Come inside." He said: "Fifty years and I've not entered under the roof of a house." They thus brought him in by force. The saint said: "Shackle him and fetter his hands." They did as the saint bade.

37.4 The saint began to rebuke and exhort him and then said to him: "Have you not read in the pure Gospel <...>[90]

88 Probably Antioch.

89 For the construction, see BLAU, *GCA*, III, 517a.

90 As explained in the Introduction, the end of P is lacking.

هذه قصة الاب القديس البار الحبيس تيماثاوس في كاخشتا من عمل الدقس السرياني وعجايبه التي لما عرفها تاذرس بطرك انطاكية نقل جسده اليه الى كنيسة مار بطرس الرسول الجامعة المقدسة العظمى ‹...› امين.

1.1 واما تذكار الاب البار تيماثاوس الذي كان حبيساً في الضيعة المسماة كاخشتا من عمل الدقس، فهذا، لانه كان سريانياً، لم يثبته الروم داخل القسطنطينية، كمثل عادتهم في اهمال ما هذه سبيله، لا سيما اذ كان على عهد الهجريين الاسماعيليين، اعني المسلمين، غير ان امره عندهم مشهور في عظم ما ناله من مواهب الله، التي صنع بها الايات التي كل وصف يقصر عن نعتها، لانها تفوق المعقول، ولا تدركها العقول، الا بخلوص الايمان * في تقليد قبولها وتصديقها؛ وما يراد من اشهارها عندهم الا بما فعله مع بطرك انطاكية ثاوذورطس، مما ياتي شرحه في هذه القصة فيما بعد في موضعه اللايق به. 130r

1.2 ولما لم يصح له يوم معلوم في السنة على حقيقته لنياحه، واختلفوا فيه لاجل ان الفلاحين لم يضبطوا تاريخه كواجبه لقلة فهمهم وعبارتهم، فقالوا ان عيده في الرابع وعشرين من شهر نيسان، وانما هو لفرح اهله باجتماعهم به بعد ثلثين سنة، وقالوا في الثامن من كانون الثاني، وانما هو للعجيبة التي صنعها واورد لهم بها المطر بعد عدمه شهوراً عدة؛

1.3 فلما نقل جسده الطاهر من ضيعته كاخشتا على عهد تاذرس بطرك انطاكية القديس، المدعو كان بسرجي الاقريطشي، الى الكنيسة الجامعة العظمى بمدينة انطاكية

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[5] Lit. "did not list him."

[6] As discussed in the Introduction, the margin here bears a comment in the first hand: "In the Greek [version] twenty-seven miracles" (*fī rūmī sabʿah wa-ʿashrīn ʿajībah*).

[7] That is, Syrian saints.

[8] Lit. "except through purity of faith in the custom of receiving them and believing them."

[9] See S33.

[10] See S19.2 and S13.2.

[11] See S30.

This is the account of the holy and righteous father Timothy, the recluse in Kākhushtā in the territory of al-D.q.s, the Syrian, and of his miracles. When Theodore the patriarch of Antioch learned of them[1], he translated his body to himself, to the central, holy, and Great Church of the Apostle St. Peter[2].
<...>[3] Amen.

Introduction

1.1 As for remembrance of the righteous father Timothy, who was a recluse in the village called Kākhushtā in the territory of al-D.q.s — this one, in that he was a Syrian, the Greeks[4] did not commemorate him[5] at Constantinople[6]. It is their normal practice to disregard saints like him[7], even more so in that he lived in the days of the Hagarites and Ishmaelites, that is, the Muslims. Notwithstanding, he is well known among them on account of the magnitude of the gifts of God that he received, gifts by which he performed signs. As for these signs, every attempt to describe them falls short, for they surpass the faculty of the intellect and [mortal] minds cannot encompass them, except through a pure faith receiving and believing them according to custom[8]. There is a desire that none of these [signs] be publicized among them [i.e., the Greeks], if it were not for what he did regarding Theodoret the patriarch of Antioch, of which an explanation will be found in this account in what follows, in the appropriate place[9].

1.2 Since there was no day of the year fixed with certainty as being that of his death — there was controversy about this matter in that the peasants did not determine his date as they should, insofar as they lack understanding and discernment, some saying his festival is on the twenty-fourth of April, marking the joy of his family when [on this day] they were reunited with him after thirty years[10], others saying that his festival is on the eighth of January, marking the miracle that he performed [on this day] when he caused it to rain for them after a drought of many months[11] —

1.3 moreover, since his pure body was translated from his village of Kākhushtā in the days of Theodore the holy patriarch of Antioch, who was known as Sergius of Crete, to the central, Great Church in the divine

[1] For Theodore (d. 24 Sept. 1042), see the Introduction, and cf. S1.3.

[2] For Timothy's translation, cf. S1.3. It is a question here of the Cathedral Church of Antioch, on which, see CAHEN, *Syrie*, 130–31. Cf. also S[2]'s colophon, cited in the Introduction, which states that Timothy's remains were placed in the chapel of St. Dometius.

[3] S is here damaged. It would appear that four words at most have been lost, probably an invocation of the saint's prayers. Though it is far from certain, the first of these words may be *ṣalawātuhu*.

[4] Here and in what follows, it is thus that I have translated *al-Rūm*.

الالاهية بالتهاليل والتسابيح والاكرام والمصابيح النورية والبخورات الفايقة العطرية، محمولاً على مناكب الاقليرس في طول الطريق ثم على راس ابينا هذا البطرك المكرم، وبين يديه المطارنة والاساقفة والسناقلة والارخنتس، بالباعوث العظيم المبجل في مثل هذا اليوم التاسع من ايلول الذي في مثله دخلوا به في باب البلدة المحفوظة بالله الى الكنيسة المقدسة وكتبوه في مصحف سنكساريون اعياد السنة بامر هذا البطرك؛

1.4 راينا، لما صار عيده المعيد له في مثل هذا اليوم، ان نكتب قصة تدابيره واعماله الالاهية العجيبة في هذا اليوم بهذا المكان. ففعلنا ذلك، لان المعول على هذا صار، وتركنا تواريخه التي يعيد له فيها فلاحين الضياع، كما يختارون، اذ لا يعول عليه. فاول ما نقوله هاكذا.

2.1 [1] ‹...› القصة ‹...› انه كان من تدبير الله الغامض سره وحكمته انه كان في الضيعة * المعروفة بكاخشتا من اقليم الدقس من عمل مدينة انطاكية، مدينة الله العظمى، رجل مومن وكانت له زوجة مباركة عفيفة. فرزقا ثلثة اولاداً ذكورة وبنتاً واحدة. ثم ان الرجل وزوجته توفيا وقضيا نحبهما وخلفا طفلاً صغيراً اسمه تيماثاوس. وكانت اخته تحمله وتدور به على النسوة اللواتي يرضعن. فلم تزل تربيه الى ان صار له من عمره سبع سنين. 130v

2.2 فلما ترعرع القديس، ارسله اخوه الاكبر ليحفظ مراح الغنم. وكان الطير قد عدا على المراح واذاه ياكل الزبد واللبن والجبن. ولم يكن في القديس من القوة ما يدفع الطيور عنه. فوافاه اخوه الاكبر ذات يوم فوجد الطيور قد اكلت الزبد واللبن والجبن فضربه. وان القديس هرب وسار حتى وصل الى جبل الامهان الى قرية تسما كفرا[1] رموا المصاقبة لمدينة عم. وان الله بحسن تدبيره وفق له قوماً صالحين مومنين فاضافوه عندهم وحنوا عليه، حتى انه صار عندهم بمنزلة الولد، وسلموه الى المعلم ليعلمه.

2 [1] اكفرا S

[17] Here, too, S has been subject to correction. Initially, between *mubārakah* ("blessed") and *ʿafīfah* ("chaste"), S[1] wrote *tusammā*, which would yield the following translation: "He had a blessed wife who was called ʿAfīfah." What may be a later hand then cancelled *tusammā*. It should be noted that the parallels at P1.1 and G2 do not give a name to Timothy's mother.

[18] For his age, see also S15.2, and cf. P10.2.

[19] Called Kafr Zūmā in P. See the discussion in the Gazetteer.

[20] Cf. P7.1, where the name of this village is first cited in that version of the text, but without further specifying where it was located. It should also be noted that S here added the heading "Miracle 1." See the discussion in the Introduction.

Antioch, with jubilation, praise, and honor, with fiery lamps, precious and fragrant incense, being carried on the shoulders of the clergy for the length of journey, and then on the head of our father, this venerable patriarch, and in the presence of the metropolitans, the bishops, the *synkelloi*[12], and the notables, with invocation great and reverent, on this day, the ninth of September, in which they brought him in at the gate of the city protected by God to the holy church and enrolled him in the book of the synaxarion of the festivals of the year, by the command of this patriarch —

1.4 it seemed good to us, as his festival had come to be celebrated for him on this day, to recount his way of life and divinely wondrous deeds, on this day[13], in this place[14]. We did that because it was possible to be confident about this [date], and we abandoned the dates on which the peasants of the villages celebrate his festival, following their own inclinations, since it is not possible to be confident about them. We begin as follows:

Timothy's Childhood

2.1 [1] <...> the account <...>[15]: It took place through the providence of God, whose secrets and wisdom are hard to comprehend, that there was in the village known as Kākhushtā — in the region (κλίμα) of al-D.q.s in the territory of Antioch, the mighty city of God — a certain believer[16]. He had a blessed[17], chaste wife. Together they were blessed with three boys and a girl. In time, the man and his wife passed away, having completed their course. They left behind a small child named Timothy. His sister took it on herself to take him around to women who might give him suck. She continued to rear him until he reached the age of seven[18].

2.2 When the saint had come of age, his elder brother sent him to watch over the sheep pasture. The birds attacked the pasture and damaged it by eating the butter, milk, and cheese. The saint, however, had not the strength to repulse the birds from the pasture. His elder brother thus came one day and found that the birds had eaten the butter, milk, and cheese. For this reason, he struck him. The saint fled, traveling about until he came to Jabal al-Am.hān, to a village called Kafrā R.m.wā[19], which is near the city of ʿImm[20]. By his good providence, God brought it about for him that a righteous and believing people took him in and showed such care for him that in time he became like one of their own children. These people also entrusted Timothy to the [village] teacher for instruction.

[12] The σύγκελλοι (lit. "cell-sharers") were assistants to the patriarch, or other ecclesiastical officials. Their duties were often those of a secretary. See DARROUZÈS, *Recherches*, 17–19.

[13] That is, the ninth of September.

[14] That is, seemingly, *in this place* in the menologion.

[15] Excessive wear has rendered the one word immediately before and the one word immediately after *al-qiṣṣah* ("the account") illegible.

[16] S has here been subject to correction. After *mu'min* ("believer"), S[1] initially wrote: *yusammā*, followed by a space for a word to be added ("who was called ..."). What may be a later hand then cancelled *yusammā* and this space. It should be noted that the parallels at P1.1 and G2 do not give a name to Timothy's father.

3.1 وان القديس تيماثاوس اتفق له في المكتب صبيان اخوان وكانا يحبانه كثيراً. وكان الفايز، كل ما اتفق له وقت خلوة من الاوقات، اخذ الاخوين ومضا بهما الى مغارة كانت غربية من الضيعة فيصلون هنالك ويرجعون الى المكتب. فلما مكثوا كذلك مدة طويلة على مثل هذه السجية، نظر الشيطان عدو الحسنات ومحب السييات انه قد حقر وصار مرذولاً من الصبيان فاشعل نار الحسد في الصبيان الذين هم في المكتب فتقدموا الى المعلم وقالوا له ان هذا الصبي الغريب قد افسد هاذين الصبيين وعلى ساير الاوقات فقد ياخذهما الى الجبل الى هذه المغارة التي هي غربي الضيعة فيمكثون هناك طويلاً ثم يعودون.

131r **3.2** فلما سمع معلمهم ذلك، اراد ان يعرف * حقيقة الامر فيه. فمضى الى المغارة في اثرهم ولم يشعروا به. فلما وصل الى باب المغارة، وقف فنظر الى مختار الله قايماً يصلي في زاوية المغارة واخويه معه وهو يبكي وعيناه تسكبان الدموع وهو يتنهد ويدعوا الى الله ويقول هاكذا: «اذكر، يا رب، كنيستك المقدسة التي ملكتها بابنك الحبيب الوحيد ربنا ايسوع المسيح وازل منها الخلف والشقاق واجعل فيها المحبة والاتفاق ووفق طغماتها ومراتبها، لان يشبهوا طغمات الملايكة الذين في السما، وايد ملكنا المومن بالغلبة لاعدايه واحفظ الاديرة واجعل الصلح والسلم والهدو والسكون في العالم وعدل الاهوية واخصب الغلات وزكيها حتى ياكل الفقرا والمساكين ويشبعون منها ويسبحون اسمك القدوس المتعالي، الاب والابن والروح القدس، من الان والى اقصى الازمان، امين». ووجد الصبيين قد بسطا ايديهما الى السما وهما يقولان: «استجب منا، يا ربنا والاهنا، مخلص العالم».

3.3 فلما سمع معلمهم وشاهد ذلك منهم، التفت عند ذلك عايداً الى ورايه وهو مرعوب فزع متخوف جزع وبدا بان يعاتب ذاته ويقول هاكذا: «ويلي انا الخاطي الحقير الذي انا شيخ وقد بطلت من اعمال البر وليس لي من النشاط ما اعمل ساعة واحدة منفعة لنفسي كمثل هاولا الصبيان». وتعجب كثيراً ذلك المعلم مما راه منهم. وقال في ذاته: «ان هذا الصبي لا شك عندي فيه البتة وانه سيكون مختاراً لله». وانه كتم ما شاهده؛ ولم يعلم الصبيان انه ابصرهم البتة. فلما عادوا الى المكتب، كان المعلم يتصور الصبي كمثل ملاك الله الارضي وانسانه السماوي.

His Teacher and Friends

3.1 As for saint Timothy, he had at school two youthful friends who loved him much. Whenever the victorious one had some free time, he would take his two friends to a cave to the west of the village. There they would pray and then return to school. When they had followed this course for quite a while, the devil, the enemy of good deeds and the lover of evil ones, saw that he had come to be despised and disdained by the youths. He thus kindled the fire of envy in the other youths in Timothy's school, with the result that they came to the teacher and told him that this foreign youth had corrupted these other two youths by taking them all the time to the hill, to this cave to the west of the village, and that they would stay there for a long time and then return.

3.2 When their teacher heard this, he wanted to learn the truth of the matter concerning Timothy. He thus went to the cave, following their footprints, but without their being aware of his presence. When he reached the mouth of the cave, he stopped and watched God's chosen one — and he was standing and praying in the corner of the cave, along with the two friends who were with him. Weeping and his eyes shedding tears, Timothy sighed and invoked God, saying: "Remember, my Lord, your holy church, which you came to possess through your beloved and only begotten Son, our Lord Jesus Christ. Eliminate from it conflict and discord. Cause there to be in it love and agreement. Reconcile its orders and ranks, for they are like the orders of the angels in heaven. Give support to our believing king, granting him victory over his enemies. Protect the monasteries. In the world, cause there to be amity and peace, tranquillity and serenity. Grant that the weather be agreeable. Make the crops fertile and cause them to grow, that the poor and needy might eat and be satisfied from them, and thus praise your holy and exalted name, Father, Son, and Holy Spirit, from now until the end of the ages. Amen"[21]. As for the two youths, the teacher found that they had stretched out their hands to heaven, saying: "Hear us, our Lord and our God, the savior of the world."

3.3 When their teacher heard and saw this with respect to them, at this he turned and went back — and he was frightened and terrified, scared and afraid. He began to reprove himself, saying: "Woe to me, a miserable sinner! I am old, and yet I have left off deeds of righteousness and have not the zeal [with] which I might effect for one moment benefit for my soul, as do these youths." Much did this teacher marvel at what he saw with respect to them. To himself he said: "This youth — I've no doubt about him at all. Surely he will be one of God's chosen ones." He concealed what he had witnessed, and the youths did not know that he had seen them. When they returned to the school, the teacher would fancy the youth to be like both the earthly angel of God and his heavenly man[22].

[21] S here added the heading "Miracle 2." See the discussion in the Introduction.
[22] S here added the heading "Miracle 3." See the discussion in the Introduction.

4.1 [2] فلما نشا وزادت قامته وقوي بقوة روح القدس وعرف قتال الشيطان، كان كل يوم يزيد في اعمال الحسنات ويكثر منها وصار مكرماً من الناس. فخاطبه المعلم يوماً وقال له: «انت، يا ابني تيماثاوس، غريب ولا اهل * لك هنا ولا نسيب. وانا ايضاً، فوحيد وغريب ولا احد لي في العالم الا هذه البنت الواحدة. ولي مال جزيل قد رزقنيه الله، وفيه ما يقوم باحوالنا وحاجة كل يوم من ايامنا. وهذه ابنتي، فانت عارف بها وبفعلها وخبير بمعرفتها، لانك جيت الى هنا من حيث كانت صغيرة ولم ترا فيها خصلة واحدة ردية وهي تخاف من الله جداً. وقد ترى حسنها وجمالها وتشاهد حريتها وكمالها ولا وارث لي سواها. وهذه الاموال والكتب، فلك قد تكون. وتكون تدبرني وتدبرها. واجعلها خطيبتك. ومع هذا فيجب ان تعلم بان الله قد وفقك للخير».

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4.2 فلما سمع البار كلام معلمه هذا وما قد اشار به عليه، بدا يخاطب ذاته ويقول هاكذا في نفسه: «يا تيموثاوس، اسمع قول ربنا ايسوع المسيح في انجيله المقدس من انه لا يمكن الانسان ان يخدم ربين فيعبد الله والمال جميعاً. فقوله ايضاً: من يمسك قنقن الفدان ويلتفت الى خلفه، فلن يصلح لملكوت السما. وها هو الفاس موضوع على اصول الشجر فكل شجرة لا تثمر الثمرة الطيبة تقطع وتطرح في النار. وكل من لا يحمل صليبه ويلحقني، فليس يستحق ان يكون لي تلميذاً».

4.3 فلما قال ذلك لنفسه، ثنى ايضاً بان قال لنفسه: «اسمع، يا تيموثاوس، ما قاله سليمان الحكيم حيث قال: اهرب من المراة وابعد عنها كما يهرب الطير من الصياد». ثم انه قال في نفسه: «ليس يصلح لي من الان المقام عند هذا الرجل ولا مخاطبته». فلما قال هذا، اسرع الى تلك المغارة فجعل يصلي ويقول: «لا تخليني، يا رب، من يديك ولا تبعد عني، لكن وفق لي المعونة ونجني من كل سو وامنح عبدك القوة لينتقل الى حيث تشا رحمتك وتهديني نعمتك».

5.1 [3] ثم قام عند ذلك ومضا الى اولايك القوم المومنين الذين كان مقيماً عندهم وقال لهم: «ان لي امراً اريد ان اكشفه لكم». ثم امرهم بالجلوس فجلسوا. فقال لهم: «بنعمة الله كنتم قبلتموني. وقد عن * لي فكر في قلبي في ان امضي

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[27] Cf. Prov 6.5, but otherwise this is not (it seems) a Biblical saying.
[28] Cf. S3.1–2.

His Resolution to Renounce the World

4.1 [2] When he grew up and increased in stature, grew strong through the power of the Holy Spirit, and came to be aware of the devil's attacks, every day he increased in good deeds and did them more frequently, and thus came to be honored by all. One day, the teacher spoke to him, saying: "My son Timothy, you're a stranger, with no family here or kinfolk. I also am alone and a stranger, with no one in the world but this one daughter. I've much money with which God has blessed me — enough to meet our needs and requirements for all our remaining days. As for this my daughter, you know her and how she behaves and are familiar with her discernment, for you came here while she was yet young. You've not seen in her a single bad trait, for she fears God greatly. You see how fine and beautiful she is. With your own eyes you can see her nobility and perfection. Apart from her, I've no heir. These goods and books, they'll be yours. You'll dispose of my affairs and hers. I'll make her your fiancée. Moreover, you should know that God has granted you good [in this]."

4.2 When the righteous one heard these words of his teacher and what he suggested to him, he began to address himself, saying: "Timothy, hear the words of our Lord Jesus Christ in his holy Gospel: A man cannot serve two masters and be a slave to both God and money[23]. And again: Whoever takes hold the guide of the plough and then turns around will not be fit for the kingdom of heaven[24]. Behold, the ax is laid at the roots of the tree: every tree that does not bear good fruit will be cut down and thrown into the fire[25]. Whoever does not take up his cross and follow me is not worthy to be my disciple"[26].

4.3 After saying this to himself, again he immediately said to himself: "Timothy, hear what the sage Solomon said: Flee women and draw back from them even as birds flee the fowler"[27]. He then said to himself: "From now on, it is not appropriate for me to stay with this man, nor even to speak with him." After he said this, he hastened to that cave[28] and began to pray, saying: "My Lord, cast me not away from your hands and withdraw not from me, but grant me aid and save me from every evil, bestowing on your servant the strength to withdraw to where your mercy wishes and your grace guides me."

He Goes to Jerusalem

5.1 [3] At this he arose and went to those believers with whom he had resided. To them he said: "There's something I want to reveal to you." He bade them sit, which they did. He then said to them: "By the grace

[23] Cf. Mt 6.24.
[24] Lk 9.62.
[25] Mt 3.10.
[26] Mt 10.38.

زايراً الى بيت المقدس واصلي هناك واطوف في تلك المواضع المقدسة واشاهد الاثار والاماكن المطهرة التي صنع فيها ربنا العجايب واظهر الايات واتا بالغرايب. فاذا انا تباركت وبوركت من المواضع ومن القديسين الساكنين هناك، فانا اصلي عليكم واذكركم معي، كما تستاهلون مني، اذ قبلتموني بالمحبة وعلمتموني وعزيتموني وجعلتموني كبعض اولادكم.

5.2 فانا راجي من الرب ايسوع المسيح الذي هو رجا كافة النصارى وامل ساير الخلايق ان يتمم نعمته عليكم وان يجازيكم عني بدل الواحد ثلثين وستين وماية، كما وعدنا في انجيله المقدس وعهده الجديد». فلما سمعوا منه هذا القول، حزنوا حزناً عظيماً وبكوا كمثل ما يبكي الانسان على ميته. وقالوا له: «حقاً، ان فراقنا اليوم لك ومفارقتنا اياك لامر من فرقة الاهل والاقارب والاولاد».

5.3 ثم انهم سالوه طالبين اليه واعينهم تذرف الدموع الغزيرة وقالوا له: «نحن نسلك، اذا انت صليت هناك، ان تسارع في العودة الينا». فقال لهم: «هوى الله يتم بمشيته». فلما راى قوم من اهل القرية كانوا قد صادقوه اعتزامه على المسير، عزموا على المسير معه الى بيت المقدس لكي يردوه معهم. وان روح القدس اعطاهم القوة فوصلوا الى بيت المقدس وتبركوا من المقبرة المقدسة والجلجلة المباركة وخرجوا الى الديارات واخذوا صلوات الابهات والحبسا والمتوحدين وعادوا الى المدينة وعيدوا عيد الشعانين وقيامة المسيح الفصح المقدس هناك.

6.1 وقالوا من بعد ذلك للبار تيموثاوس: «لنعمل على المسير الان في غد يومنا هذا في جملة الناس السايرين الى بلدنا». فقال لهم: «استعدوا للمسير وتاهبوا للعودة». ثم انه خرج من عندهم ولم يبصروه بعدها. فعند ذلك طافوا عليه في المدينة كلها، لكي يقفوا له على خبر، فلم يجدوه ولا عرفوا له خبراً ولا وجدوا له اثراً فتوهموا بسو ظنهم بانه قد سار مع الناس راجعاً الى بلده. واقبلوا يسلون عنه في الطريق اجمع * الى ان وصلوا الى بلدهم. 132v

6.2 فلما بلغوا الى كفرا رموا، خرج الذين كان عندهم بمنزلة الولد ليتلقوهم فلم يروه مع رفقته فحزنوا جداً. فاما المختار المجاهد، فمن اجل البر خرج وطاف الاماكن المقدسة والاديرة وابصر الحسنات المتضاعفة في الكثرة في الاخوة التي لا يدرك وصفها ولا يمكن نعتها. وانهم يتممون اعمالهم الصالحة

of God you received me. But now a thought has entered my heart, that I travel to Jerusalem and pray there, that I visit those holy places and look on the relics and holy sites in which our Lord did miracles, manifested signs, and effected marvels. When I've been blessed by those places and the saints dwelling there, I'll pray for you, making mention of you in my [prayers], even as you deserve from me, since you received me with love, taught and comforted me, and made me like one of your own children.

5.2 "I have hope in the Lord Jesus Christ, the hope of all Christians and the expectation of all people, that he will perfect his grace on you and reward you [for your treatment] of me — for the one [kind deed you've done] thirty, sixty, and a hundredfold, even as he promised us in his holy Gospel[29] and his new covenant." When they heard his words, they became very sad and wept like one who weeps for the dead. To him they said: "Truly, for us this day to be separated and sundered from you is more bitter than being separated from family, relatives, and children."

5.3 They then besought him, their eyes flowing with abundant tears, and said: "We ask you, when you have prayed there, hasten to return to us." He replied: "May God's desire be fulfilled as he wills." When his friends from the village saw that he was determined to go, they determined to go to Jerusalem with him, that they might bring him back with them. The Holy Spirit gave them strength and they arrived at Jerusalem, and were blessed by the Holy Sepulcher and blessed Golgotha and went out to the monasteries and received the prayers of the fathers, recluses, and solitaries. They then returned to the city and there celebrated Palm Sunday and Christ's resurrection, holy Easter.

His Friends Return Home

6.1 After that, his friends said to the righteous Timothy: "Now then, let's think about going back tomorrow, with the crowd of people making their way to our land." To them he said: "Prepare to go and make ready to return." He then went out from their presence, and they did not see him after this. At this they searched the whole city for him, seeking news of him, but they did not find him, nor did they learn any news of him, nor even find a trace of him. It is thus that they reckoned — wrongly — that he had traveled with the people back to his land. They began to ask after him the whole way back, until they arrived at their land.

6.2 When they reached Kafrā R.m.wā, those with whom Timothy had lived as if he were their child came forth to meet them, but they did not see him with his traveling companions and became very sad. As for the chosen one, he who strives [in the way of God], for righteousness' sake he went forth and visited the holy places and the monasteries. Among the brethren, he saw good deeds abundant and plentiful, whose description is incomprehensi-

[29] Cf. Mt 13.8, Mk 4.8, 4.20.

بحسب حرص كل واحد منهم وطاقته وما يمنحه الله من القوة ويعطيه اياه من الموهبة.

7.1 وكان هناك شيخ فاضل روحاني فابصر بنعمة الله ان نعمة روح القدس حالة على تيموثاوس هذا البار فاخذه الى قلايته وعزاه. وكان لذلك الشيخ تلميذ. فلما راى القديس متمسكناً متضعاً، ظن به انه ليس فيه معرفة ولا كلام. فطلب الشيخ الى القديس وقال له: «يا ابا تيموثاوس، كلم هذا الاخ الذي معي كلام منفعة». واراد الشيخ بذلك ان يعرف تلميذه انه ليس بالعين التي يرى الانسان بها للانسان الاخر قد يراه الله.

7.2 فقال له القديس تيموثاوس مجيباً: «اغفر لي، يا ابتاه، فكلمة الله ساكنة فيك ولاجل المنفعة والربح دخلت اليك». وقام ليسجد له فلم يتركه يفعل ذلك. والتفت الى ذلك الاخ وقد علم سره مما راه من ظاهره وجهره وبدا يقول له: «يا اخي، ليس الذي اقوله لك من ذاتي ولكن من هذا الاب هو. وانما انا مثل الارغن[1] الاخرس الذي لا صوت يكون له دون ان يقرع به الانسان. وهاكذا انا فارغ بلا هوا.

7.3 لكن، يا اخي، اظهر المحبة جهدك وكن صادقاً في كلامك كله واصبر للاحزان والاوجاع التي قد اشتهرت بلباس ثوبها المقدس من اجل الله ودبر نظرك بالعفة وطقس مسامعك ولتكن افكارك مشتغلة بالدينونة التي تكون عتيداً واجمع نفسك بالحذر ودبر حياتك تدبيراً صالحاً واحفظ نفسك واحرس جسمك لتخلص من التعب. اعلم ان حسن البر لنفوسنا في ايدينا هو ونقدر ان نصل اليه، ان نحن حرصنا على الاعمال الصالحة. وان نحن احسنا السياسة والتدبير لما قد اعطيناه من الله وسلمه الينا من نفقة بيته، فقد استحقنا المجد والمحبة من كل احد. ومتى ما سمعت كلمة الله التي تتلالا بعدل * الدينونة، 133r وقد اعطي ذلك الانسان ان ينطق بها من روح القدس، فانصت نحوها بالفرح واشكر الله على ما اهلك، لان تسمع كلمة فيها منفعة لنفسك وحياتك».

7 [1] الارعن S

ble, whose characterization is impossible. All performed their good deeds in accordance with each one's desire and his ability and in the measure that God granted him the strength and supplied him with the endowment[30].

He Is Called on to Speak Words of Profit

7.1 There was there a virtuous and spiritual elder. By the grace of God he saw that the grace of the Holy Spirit rested on Timothy, this righteous one. He thus took him to his cell and comforted him. That elder had a disciple. When the disciple saw that the saint was submissive and humble, he reckoned that he lacked both understanding and the ability to speak. It was thus that the elder besought the saint, saying: "Father Timothy, as for this my disciple, speak to him words of profit." With this, the elder wanted to teach his disciple that God does not look on a person in the same way that one person looks on another.

7.2 To him the holy Timothy replied: "Forgive me, father, but it's in you that the word of God dwells, and it's for the sake of [my own] profit and benefit that I came to see you." Timothy stood up to prostrate himself to the elder, but he would not let him do this. And so he turned to that brother and immediately knew his secrets, by merely looking at his external appearance. To him he began to say: "My brother, what I'll say to you is not from me, but from this father. I am, as it were, but a mute organ, which makes not a sound, unless someone plays it; and thus, I am empty and without air[31].

7.3 "Nevertheless, my brother, make love your aim. Be truthful in all your words. Bear with sadness and distress, which, by the wearing of them as a holy garment for God's sake you have become renowned. Direct your sight with probity and rightly dispose[32] your ears. Let your thoughts be occupied with the coming judgment. Collect your soul with circumspection. Conduct your life aright. Protect your soul and guard your body, that you might be saved from labor. Know that the righteousness of our souls is in our hands and we are able to attain it, if we are bent on good deeds. If we rightly administer and manage what we have been granted by God and he has delivered to us from his largess[33], we will be deemed worthy of praise and love from everyone. Whenever you hear the word of God, which glistens with the justice of the judgment — and that man [the elder] has been granted to speak of it from the Holy Spirit — hearken to it with joy and give thanks to God for what he has deemed you worthy, for you are hearing a word in which there is profit for your soul and for your life."

30 S here added the heading "Miracle 4." See the discussion in the Introduction.
31 Like the organ that is not played.
32 The imperative *taqqis* is denominal, from τάξις.
33 Lit. "from the distribution of his house."

7.4 فلما كلم ذلك الاخ بهذا الكلام، انتفع به وبرا من حسد الشيطان الذي كان يقاتله، لانه كان يقرا عليهم في وقت استعمال الطعام. فعلم ذلك الشاب ان الله قد كشف امره للبار وساير افكاره ولم يستر عنه شياً منها فسبح لاسم الله ومجده كثيراً.

8.1 وليس ينبغي لنا، يا اخوتنا المباركين بالمسيح، لاجل حلاوة خبر هذا القديس وما قد خصه الله به، ان ندع القول معه ونترك خبر اهله ونبخسهم حظهم من محبته. ولكنا نعود فنخبر بخبر اخوته من حيث ترك مراح اغنامهم ومضى هارباً منهم. ثم اننا، اذا فعلنا ذلك، فنحن نعاود ايضاً الى ذكر بقية خبره هو وناتي على قصته وسيرته وتدبيره الى وقت استناحته وانتقاله من هذا العالم الى مثوى كرامة مثله من الابرار المختارين من الله.

8.2 فنقول انه كان من بعد ان فارق القديس غنمهم بيومين دخلوا الرعاة وعرفوا اهله خبره وقالوا: «ان الصبي قد فارقنا منذ امس يومنا ومضى ولسنا ندري ما كان منه ولا نعلم الى اي موضع قد توجه». فلما سمع اخوته واخته ذلك، طلبوه عند جيرانهم وبحثوا عنه في الضياع التي حولهم فلم يجدوه. وارسلوا فيوجاً الى كل صقع وناحية فلم ينكشف لهم خبره من جهة احد من الناس.

8.3 فعند ذلك بدا اخوه بالبكا والدموع الغزيرة الحارة الكثيرة الدارة وهو ينوح ويقول هاكذا: «ويلي عليك، يا اخي وحبيبي، الذي كنت لك اباً ثانياً وصرت لك عدواً وملعون هو ذلك اليوم الذي ملكنا فيه الغنم. ويلي انا الذي ابدلت اخي الاصغر الذي كانت به حياتي بامور تبطل وتهلك. ويلي انا الذي قد تسجست افكاري. اي شي اربح، ان انا ملكت العالم كله باسره * واهلكت اخي الذي كنت اومله ان يكون يعزيني؟ فما اشد فراقك، يا اخي، وما امره». فتكلم بمثل هذا واشباهه من الكلام مع ذلك البكا العظيم. 133v

9.1 [4] فاما اخته، فانها خرجت مثل المجنونة التايهة الشاردة تطلبه فلم تجده. فعادت وهي تظن بانهم قد وجدوه. فلما نظرت انه لم يوجد وقد فقد، وذلك لان

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[37] S¹ initially wrote: *qad dakhala*. What may be a later hand has cancelled *qad* and corrected *dakhala* to read *dakhalū*.

7.4 After he addressed these words to that brother, he profited from them and was freed[34] from the envy of the devil who was attacking him, for he was reciting for them at the time of the taking of food[35]. That young man then realized that God had granted revelation to the righteous one, about him and all his thoughts, and that he had hid nothing from him. He thus gave glory to the name of God and praised him much[36].

The Grief of His Family

8.1 It is not fitting for us, our brethren blessed in Christ, due to the sweetness of the account of this saint and of what God bestowed on him, that we focus just on Timothy and neglect an account of his family and defraud them of their portion of love for him. Rather, we shall go back and give an account of his brothers, from the time that he left their sheep pasture and fled from them. When we have done this, we shall apply ourselves anew to the remembrance of the remainder of his life, bringing to a close this account of him and of his life and his comportment, until the time of his death and departure from this world to the abode of honor of [those] like him of the righteous who are God's chosen ones.

8.2 We say: Two days after the saint left their sheep, shepherds came[37] and informed his family what happened. They said: "The youth left us yesterday and departed. We don't know what has happened to him, nor do we know where he headed." When his brothers and his sister heard this, they looked for him among their neighbors and sought him in nearby villages, but did not find him. They also sent messengers to every area and direction, but no one could give them news of him.

8.3 At this his brother began to weep with tears abundant and hot, manifold and copious. As he lamented, he said: "Woe is me for your sake, my brother and my beloved! I who was your second father have become your enemy. Cursed be the day in which we came to possess the sheep. Woe is me! I exchanged my younger brother, in whom was my life, for things vain and perishing. Woe is me, whose thoughts were contorted! What shall I profit if I came to possess the whole world but destroyed my brother, he whom I had hoped that he would comfort me? Your separation, my brother — how harsh it is and how bitter!" These and similar words he spoke, while weeping greatly.

The Grief of His Sister

9.1 [4] As for his sister, like one who is mad, wandering, and astray, she went forth to look for him, but did not find him. She returned, thinking that they had found him. When she saw that he had not been found, but was still lost — and this was because the grace of God prevented them from entering

34 For the form (*bari'a* in classical Arabic), see BLAU, GCA, I, 177a.
35 This is clearly the sense, but what it means in the context is uncertain.
36 S here added the heading "Miracle 5." See the discussion in the Introduction.

نعمة الله منعتهم من دخول كفرا رموا الضيعة التي كان القديس فيها وخرج عنها، فعند ذلك ناحت اخته نوحاً كثيراً حرقاً واقبلت تبكي بدموع كادت تغرق بها غرقاً وتقول: «اين اطلبك، يا حبيب نفسي تيموثاوس الاخ اليتيم المسكين المظلوم الذي ترك بيته وميراثه وخرج ياكل خبز الغربة؟

9.2 من ذا يعطيني طيراً سريع الطيران فاكتب معه كتاباً الى اخي واعرفه فيه ما في قلبي من الحزن والبكا؟ فلعله، اذا سمع ذلك، حن الي وتعطف علي ورحم مسكنتي انا الموجعة المسكينة البايسة الحزينة فيرجع الي واراه ثانية قبل موتي وخروج روحي من جسدي واتعزا به ويتفرج قلبي به واشم رايحته فيحيا فوادي». وان جيرانها اجتمعوا على صوت بكايها ونوحها عندها في الوقت وعزوها وصبروها وشجعوها. فلم تعطا الصبر ولا السلو ولا العزا ولا الهدو.

9.3 وانها خرجت وجلست على قارعة الطريق بحزن عظيم وجعلت تسايل كل من يجوز في الطريق ذاهباً وواردا عن اخيها ترجوا بذلك ان يعرفها انسان خبره او يكون احد قد ابصره في مكان. فواحد يجوز وعيناها ممدودتان اليه تومل ان تعرف منه خبره. واخر يعبر فتومل انه يكون معه عزاوها. واخر يجتاز فترجوا ان ياتي ولو بكتاب منه او رسالة او بعلامة واضحة الدلالة فلم يجز بها احد يقول انه ابصره ولا عرفه ولا سمع بخبره فيصفه. وليس من يستقصي عن بكايها اذ كانت قد اخذتها الاوجاع كمثل المراة التي تطلق عند الولادة بل اكثر من ذلك. ووقفت الحمامة تنهم على اخيها * بحزن شديد والناس 134r يعبرون عندها وكل احد منهم في شغله ولم يلتفت احد اليها ولا لوى عليها. فمن كثرة نوحها وبكايها صغرت نفسها من شدة غمها وذبلت روحها من فرط همها.

10.1 [5] فبينما هي تعج وتبكي على اخيها، اتفق ان قوماً كانوا سايرين في الطريق قد وصلوا الى المكان الذي هي فيه فسايلوها عن حالها وقالوا لها: «ما الذي يبكيكي، ايتها المراة؟ عرفينا، فقد احزنتينا وافرحتي قلوبنا بنوحك المحرق وبكايك المر المقلق وجرحت فوادنا كمثل الجراحات بغير رحمة وقد اوجعنا حقاً بكاوك؛ فاذكري لنا خبرك، لكي نبكي معك على ما قد اصابك من الحزن ونالك من المصيبة ونزل بك من البلا والشدة».

Kafrā R.m.wā, the village in which the saint had been and from which he had gone forth — at this his sister lamented much in a fervent fashion and began to weep with tears by which she almost drowned. She said: "Where shall I seek you, beloved of my soul, Timothy, my orphaned and poor brother who was so unjustly treated, he who left his house and his inheritance and went forth to eat the bread of exile?

9.2 "Who is it that will give me a swift-flying bird, that I might dispatch with it a letter to my brother, in it telling him how much sadness and weeping are in my heart? When he hears this, perhaps he'll have pity on me, feel sympathy for me, and have mercy on my poor self — I who am hurt, poor, wretched, and sad — and thus return to me; and I shall see him again before my death and the departure of my spirit from my body; and I shall be consoled by him; and my heart will take comfort in him; and I shall smell his scent; and then my heart will live [again]." At the sound of her weeping and lamentation, her neighbors at once gathered around her. They consoled her, seeking to comfort and encourage her, but she would not be comforted or solaced, consoled or calmed.

9.3 She went forth and sat at the main road with great sadness, and she began to inquire about her brother of everyone who passed by on the road, whether going or coming. She had hopes that someone might give her news of him or there might be someone who has seen him somewhere. One would pass and her eyes would be fixed on him, hoping that she might learn from him news of Timothy. Another would go by and she would hope that her consolation was with him. Another would make his way by and she would hope that he might be bringing either a note from him or a letter or some clear and manifest sign. But no one went by her who could say that he had seen him or knew of him or had heard news of him that he might relate. There was no one who asked after her weeping, since pains had taken hold of her, like a woman who is taken with labor pains, nay, worse than that. The dove stood there and cried out for her brother with great sadness, but people passed her by; each absorbed in his own affairs, not one person turned to her or faced her. So much did she lament and weep that her soul flagged on account of her intense worry and her spirit wilted on account of her excessive cares.

The Further Grief of His Sister

10.1 [5] While she was crying and weeping for her brother, some travelers happened to reach the place where she was. They asked her what was wrong, saying: "What makes you weep, lady? Tell us, for you've made us sad and grieved our hearts with your burning lamentation and your bitter and disturbing weeping. Our heart has been wounded as with merciless wounds. Your weeping has truly pained us. Tell us what's happened to you, that we might weep with you for the sadness that has befallen you, the calamity that has happened to you, and the tribulation and distress that have occurred to you."

10.2 فاجابتهم قايلة وهي تبكي: «العلكم ابصرتم صبياً صغيراً طفلاً؟ قد ضاع منا منذ ايام ولسنا ندري من اخذه ولا الى اين اخذ ولا في اي طريق سلك ولا ما كان منه وهل هو سالم ام قد هلك ولا ما كان من اموره. وكانت امه قد ماتت وخلفته طفلاً صغيراً وصرت انا اخته اماً له ثانية واختاً ايضاً لاخي الحبيب. وكنت اطوف به على النسوة المرضعات فارضعته وربيته وتعبت[1] بمحبته وحفظته كمثل حدقتي من غير ان يلحقه شي يوذيه.

10.3 فبغضت مصاحبة الرجل بسببه حتى لا ينتهره. وكانت رايحته اشهى الي من رايحة الطيب واعطر واذكى من الطيب الفاخر الرفيع واخطر. وكان، اذا غاب عني لحظة من الزمان، لم اذوق او اراه شياً من الطعام. وكنت، اذا جنني الليل، اضمه الى صدري وانام. ولو كانت امه تحيا الى اليوم حتى تبصر هذه الشدة التي انا فيها، لكانت مرارتها قد انشقت، لانها كانت تتوه في الجبال مثل المجنونة المعتوهة وتطلبه في كل * بقعة غامرة وعامرة، من بر ومن بحر، ومن سهل ومن جبل، في شرقاً وغرب». 134v

10.4 فاجابوها قايلين: «لقد اوجعنا حزنك جداً، يا اختنا، وقادر هو الله، الذي اورد البشارة من يوسف على ابيه يعقوب، ان يورد اليك بشارة به سارة وهو يفعل ذلك بقدرته ويرد اليك ما قد ضاع منك». وكانت هي في مثل هذا الحزن المفرط باكية عليه ليلاً ونهاراً وصباحاً ومساءً ولا تعرف لها هدواً ولا قراراً ولا سلواً، اذ سكتوها قليلاً من بكايها وبالجهد الجهيد قدروا على تسكيتها وعزايها.

11.1 [6] ومن هاهنا فنحن ننعطف الان على تمام قصة البار الى ان ناتي على جميعها ونشرح الباطن منها والظاهر. وذلك انه، لما تاخر القديس في بيت المقدس عن اصحابه، كما قلنا فيما قبل، وطاف الاماكن المقدسة كلها، وجد شيخاً واحداً من الزهاد فاضلاً بالاعمال الروحانية وبالحسنات. فتقدم اليه وسجد بين يديه وقال له: «ليامرني قدسك بان اتكلم قدامك». فقال له الشيخ: «قل ما تحب، يا ولدي».

11.2 فقال له: «قد اشتهيت، يا ابتاه، ان البس هذا الاسكيم المقدس وقد قصدت قدسك لكي البسه هنا. وانا اسل طهارتك وروحانيتك الا تكون محتقراً بي ولا مبعداً لي، لكن اقبلني اليك وعلمني الطريق التي احيا فيها، كما قال ربنا

10 [1] وتهت ut vid. S

10.2 With tears, she answered: "Perhaps you've seen a youth, a little child. For days now he's been lost from us and we don't know who took him, where he was taken, on what road he travels, what has happened to him, whether he's safe or has perished, or what's become of him. His mother died and left him behind as a little child. I, his sister, became both a second mother for him and a sister for my beloved brother. I would take him around to wet nurses to procure milk for him. I raised him, laboring in my love for him; like the pupil of my own eye, I protected him, lest something harmful befall him.

10.3 "For his sake I despised the companionship of a man, that he not scold him. His scent was more pleasant to me than the scent of perfume; it was more fragrant and redolent than fine and exquisite perfume, and more odiferous. If he was absent from me for just a fraction of a second, I did not taste any food until I saw him. At night, I would hug him to my chest while I slept. If his mother were alive to see my distress, her heart would be ripped asunder, as she wandered about the hills like a mad and demented woman and sought him in every place, whether desolate or inhabited, on the land and at sea, on the plains and in the hills, in the east and in the west."

10.4 To her they replied: "Our sister, your sadness has pained us much. And yet God, who brought good news from Joseph to his father Jacob, is also able to bring good and joyful news to you about him; and he will do this because of his strength, bringing back to you what you've lost." Consumed by such excessive sadness, she wept for him night and day, morning and evening, knowing not how to obtain for herself tranquility, rest, and solace — until eventually they calmed her from her weeping a bit and with great effort were able to soothe and console her[38].

He Receives the Monastic Habit

11.1 [6] From here on out, we now endeavor to complete our account of the righteous one, until we finish all of it and exposit its inner and outer truth. When the saint stayed behind in Jerusalem apart from his companions, as we said before[39], and visited all the holy places, he found an elder, an ascetic who was eminent in spiritual deeds and virtuous acts. Timothy approached him and prostrated himself before him, saying: "May your holiness bid me speak in your presence." The elder replied: "Say what you want, my child."

11.2 Timothy said: "Father, I have conceived a desire to clothe myself in this holy habit and I have come to your holiness, that here I might clothe myself in it. I beseech your pure and spiritual self that you not despise me and send me away. Rather, receive me to yourself and teach me the way in which I might have life, even as our Lord Jesus Christ the savior said: Whoever teaches and does what is good shall be called great in heaven and its domin-

[38] S here added the heading "Miracle 6." See the discussion in the Introduction.

[39] Cf. S6.1.

ايسوع المسيح محيينا من ان الذي يعلم ويصنع خيراً، فقد يدعا هذا كبيراً في السما وملكها. وقال ايضاً: اخرجوا وتلمذوا ساير الشعوب. وقال النبي: الذي يخرج من الحقير كريماً، مثل فمي يكون. هاكذا قال الله. وانا اسل واطلب من المسيح ومنك ان تجعلني لك تلميذاً وان تتم فيك الكلمة المقولة من ان الذي خلص النفس، فكمثل * خالقها هو وللانفس كلها».

135r

11.3 فلما راى ذلك الشيخ الكريم انه يخاطبه بمعرفة وبنعمة قد اعطيها من الله وبحكمة الاهية، فضمه[1] اليه والبسه اسكيم الرهبانية وعلمه رسوم المتوحدين وفضايلهم وتدابيرهم ووصاه بكثرة السهر والصوم والمحبة لله وللاخوة واراه كيف يكون قتال الشياطين.

12.1 [7] فلما وصل الى طريق التامين في الرهبانية، طلع في فكره من بعد عدة من السنين ان ياتي ويفتقد الناس الذين كانوا ربوه وربي عندهم في القرية المذكورة المدعاة بكفرا رموا. فبينما هو يسير في الطريق، اذ سمع بدير يقال له دير مارون لصق شيزر وفيه امانة قاسية مارونية مخالفة لكنيسة الله الجامعة الرسولية ومباينة لامانتها الارتذكسية وان فيه قوماً ضالين يقولون ان المسيح بطبيعتين ومشية واحدة. فجعل في نفسه الممر الى هناك وقال: «لعل الله هو حياً[1] ونياحاً في امرها ولا الناس. فهل امضي واعينهم واريهم انهم قد خرجوا عن وصية الانجيل المقدس وخالفوا قوله»؟

12.2 فلما وصل الى الدير، دخل اليه فابصره وشاهد من فيه. فاذا هو بقوم من رهبان الدير ينجرون الخشب وهم ماهرون حذاق في صناعتهم بصيرون بتاليف الدفوف بعضاً الى بعض؛ ولانه لم يكن يحسن صناعة اخرى ايضاً، راى ان النجارة تصلح له وانه بسبب التعليم لها منهم يقدر ان يردهم عن الضلالة الى الحق ويكون ياتيه من يديه وعملهما ومن تعبه وكد بدنه ما يقوم به ويفرق منه على المساكين والكنايس. فتقدم اليهم وسالهم ان يعلموه صناعتهم. فبينما خاطبهم بذلك، قبلوه من اجل النعمة الالاهية التي كانت محيطة به بالفرح. وانه تعلم الصناعة كلها في مدة يسيرة.

11 [1] فظمه S

12 [1] lectio incerta

ion[40]. He also said: Go forth and make disciples of all peoples[41]. And the prophet said: Whoever brings forth something honorable from that which is despised will be like my mouth[42]. Thus has God spoken. I ask and beseech both Christ and you that you make me your disciple and that the following saying be fulfilled in you: Whoever saves a soul is like the one who created both it and all souls."

11.3 When that honored elder saw that he was speaking to him with understanding and grace given him by God as well as with divine wisdom, he embraced him and clothed him in the monastic habit. He taught him the ways of the solitaries, their virtues and their practices. He enjoined him to abound in vigil and fasting and in the love of God and the brethren. And he showed him how the devils attack.

He Returns to Those Who Reared Him

12.1 [7] When Timothy reached the way of the perfect in his practice of the monastic life, the thought occurred to him after a number of years that he should come and visit the people who had reared him, those with whom he had been reared in the above-mentioned village called Kafrā R.m.wā. While on the way there, he heard about a monastery called Dayr Mārūn[43], near Shayzar. He heard that in it there was an obdurate Maronite faith, one that opposes the universal and apostolic church of God and is contrary to its orthodox faith, and that in it there were errant people who say that Christ has two natures but only one will. He thus resolved to travel there, saying: "Perhaps it is God, and not humans, who will give it life and consolation. Shall I go and make clear to them and show them that they have departed from the inheritance of the holy Gospel and have disobeyed its words?"

12.2 When he reached the monastery, he entered it, observing both it and its denizens. And behold, there was a group of monks from the monastery who were working wood. They were skilled and accomplished in their craft, expert in joining the sides [of the boards] to one another. Moreover, in that he was not already versed in any other craft, he reckoned that carpentry would be good for him and that by his learning of it from them he would be able to turn them from error to the truth; and from his hands and their work, from his labor and the toil of his body, there would come to him enough for his own support as well as for distribution to the poor and to the churches. He thus approached them and asked them to teach him their craft. As he discussed this with them, they decided to receive him, because of the divine grace that joyfully surrounded him. And he learned the whole craft in just a little while.

[40] Mt 5.19.
[41] Mt 28.19.
[42] Jer 15.19 LXX.
[43] A well-known Maronite monastery located between Emesa and Antioch. On this monastery, its location, and history, see Daou, "Site du couvent," 146-52, and Suermann, *Gründsgeschichte der Maronitischen Kirche*, 52-72. It should be noted that S agrees with al-Masʿūdī (Suermann, p. 40) in locating the monastery near Shayzar.

12.3 وبحيث كان يعمل، كان الرهبان يجتمعون اليه. ولم يكن يسكت من ان يعرفهم انه، كما ان طبيعتين للمسيح، فكذلك ايضاً ذو مشيتين هو. * فلما سمع 135v شيوخهم مخاطبته للشباب، انكروا ذلك عليه وقالوا: «ان اقام هذا الرجل هاهنا، تبعه كل الاحداث وقبلوا تعاليمه». فاجتمعوا اليه وقالوا له: «نحن انما لمحبة اسكيمك اويناك وسترناك وعلمناك الصنعة وعزيناك. وانت الان فعلى ما نراك انك قد تكافينا مكافاة الحية لمن احسن اليها، لاننا نراك تروم ان تفسد امانتنا علينا».

12.4 فبدا يعظهم من الانجيل ويبصرهم من الكتب الالاهية الطاهرة ويورد لهم الشهادات بالبراهين الظاهرة، فلم يقبلوا من تعليمه ولا سمعوا شياً من تكليمه، لكن غلظت قلوبهم وعميت معرفتهم. فلما راى انه ليس ينفعه فيهم شي، خرج ليذهب من عندهم. فبكوا لمفارقته وقالوا له: «واسفاه عليك، يا انبا تيموثاوس، من انك قد اعتقدت امانة مكسيمياني». وفارقهم.

12.5 وانه وافى الى جبل الامهان الى القرية التي تربا فيها وهي المسماة كفرا رموا. فلما راه اهل القرية، عرفوه واسرعوا بالفرح وبشروا اوليك القوم الذين كان عندهم ففرحوا به فرحاً شديداً وخرجوا نحوه وتلقوه ودخلوا به الى بيوتهم وصنعوا من اجله لاهل الضيعة وليمة لفرحهم به. ثم انهم قالوا له: «من الان، اذ قد اعطاك المسيح سوالك ولبست هذا الاسكيم المقدس ونلت بذلك مامولك، فنحن الان نسلك ان تقيم عندنا في هذا الدير المبارك الذي فوق القرية؛ وانت تعلم ان فيه قوماً قديسين فاضلين مباركين كاملين». فلاجل محبتهم اجابهم الى ذلك.

13.1 [8] فلما اقام هناك مدة من الزمان، عرض لبعض الشيوخ المقيمين في ذلك الدير ان يدخل الى انطاكية في حوايج للدير. فقال له الشيخ: «يا ابني تيموثاوس، انا اسلك ان تدخل معي الى انطاكية». فقام لاجل الطاعة مسارعاً الى طاعة الشيخ وسار معه. وان الله، الذي بكثرة تحننه ونعمته وسعة رحمته قد يصنع في كل وقت معجزات لخلاص ابنا البشر ويجعل * في قديسيه الايات والعجايب، 136r اهداهما الى قرية ابوي القديس اعني كاخشتا.

[47] For the contradictory evidence of P's version as to where Timothy lived in this village, see the note to P13.2.

12.3 As he worked, the monks would gather about him. He did not restrain himself from informing them that just as Christ has two natures, so also he has two wills. When their elders heard him discussing [these things] with the youths, they disapproved of that with regard to him and said: "If this man stays here, all the young folks will follow him and accept his teachings." They thus met with him and said to him: "It was only out of love for your habit that we gave you refuge and sheltered you, teaching you this craft and comforting you. And you now, as we see it, have requited us as a snake requites one who does it good, for we see that you wish to corrupt our faith."

12.4 Timothy began to exhort them from the Gospel and enlighten them from the divine and holy scriptures, adducing for them testimonials with manifest proofs. They, however, did not accept his teaching and would not even listen to his words, but their hearts became hard and their understanding became blind. When he saw that nothing among them was of benefit to him, he went forth that he might go; and they wept at his departure, saying: "What a pity for you, Abba Timothy, that you confess the faith of Maximus!"[44] And he left them[45].

12.5 Timothy then came to Jabal al-Am.hān, to the village in which he had been raised, that called Kafrā[46] R.m.wā. When the people of the village saw him, they recognized him and hastened with joy to give the good news to those people with whom he had once lived. The latter rejoiced greatly at his return and went out to him. They met him and brought him into their houses, and in his honor held a feast for the people of the village, in honor of their joy at his return. They then said to him: "From now on, since Christ has granted your request and you have put on this holy habit and have obtained thereby what you hoped, we now ask you to stay with us in this blessed monastery that is above the village; and you know that in it are people holy, virtuous, blessed, and perfect"[47]. Because of his love for them, he conceded to their request.

He Goes to Antioch

13.1 [8] When Timothy had lived there for a while, it happened that one of the elders living in that monastery needed to go to Antioch to take care of the monastery's needs. The elder said to him: "My son Timothy, I ask you to go to Antioch with me." For obedience's sake, he quickly arose to obey the elder and traveled with him. Out of his copious compassion and grace and through the profusion of his mercy, God, who at all times works wonders for the salvation of human beings and effects through his saints signs and marvels — God, I say, guided them to the village of the saint's parents, that is, Kākhushtā.

[44] That is, Maximus the Confessor (d. 662), the resolute opponent of Monothelitism.

[45] S here added the heading "Miracle 7." See the discussion in the Introduction.

[46] S[1] initially wrote not *Kafrā* but *'.k.f.rā*. This initial *alif* was then erased, perhaps by a later hand.

13.2 واتفق ذلك في ليلة عيد الشهيد مار جرجس السعيد وهو في اليوم الثالث وعشرين من شهر نيسان؛ وهما مجدان على الدخول الى مدينة انطاكية. فسايل القديس عن الطريق؛ فلما صح معه انها قريته، عدل، هو ورفيقه، عن الطريق ليعبرا ناحية عن الضيعة.

13.3 فاتفق انه كانت هناك شجرة توتة عظيمة وكان اخوة القديس تيموثاوس البار مجتمعين تحتها وقد ذبحوا ثوراً ليعملوا ذكراناً للشاهد مار جرجس كعادتهم في كل سنة ومايدة للكهنة والشمامسة وساير الاقليرس والعلمانيين الحاضرين في العيد.

14.1 [9] فلما راوا الراهبين قد عدلا عن القرية الى البعد، قال لاون اخو القديس للذين كانوا قياماً عنده: «اذهبوا فادعوا هاذين الراهبين ليحضرا عيد الشهيد مار جرجس». فمضوا وسالوهما في ان يصيرا اليهم للتبارك معهم في العيد. فقالا لهم: «لن يمكنا المقام الان عندكم، لاننا مستعجلون في الدخول الى انطاكية في حوايج الدير».

14.2 فلما نظر لاون اخو البار انهما لم ينقادا لهم في اجابتهم الى المقام عندهم، قام وحاضر جايياً اليهما وتبارك منهما وقال لهما: «انا اسلكما بالمحبة المسيحية ان تستريحا عندنا اليوم وتمضيا في غد لشانكما في حفظ الله سالمين». فلما ابصرا انه قد اجزم عليهما، عدلا الى عنده راجعين.

15.1 [10] ودخلا الى منزله فنظرت اليهما اخت القديس وقامت مسرعة وتقدمت اليهما وسجدت قدامهما على الارض وقالت لهما: «انا اسلكما، يا ابوي، ان تسمعا مني، امتكما الحقيرة المسكينة وجاريتكما الصغيرة الحزينة، ما اقوله لكما، لكي اخبركما باحزاني ومصايبي؛ وانا راجية من الله ان يكون عزايي على ايديكما وفرجي من عندكما». فقالا لها: «عرفينا خبرك وسبب حزنك وغمك ومصيبتك؛ ويكون هوى الله ومشيته تتم».

15.2 فقالت لهما * بحزن وبكا: «ان ابوي توفيا وخلفا هاولا اخوتي وانا معهم 136v كما ترونا وخلفت علي امي وفي رقبتي طفلاً صغيراً اخاً لي يرضع اللبن بعد؛ فكنت احمله واطوف به على النسوة المرضعات فارتضع منهن حتى نشا وفطمته عن اللبن. فلما ان صار له من عمره سبع سنين، بعثه اخي الاكبر ليحفظ مراح الغنم.

13.2 This took place on the night of the festival of the martyr, the blessed St. George, that is, on the twenty-third of April[48], as they were earnestly trying to get to Antioch. The saint asked questions about the way; and when it became clear to him that this was his village, he and his traveling companion swerved from the road in order to pass alongside the village.

13.3 It happened that there was a great mulberry tree there, and the brothers of the righteous and holy Timothy were assembled beneath it. As was their custom every year, they had just slaughtered a bull in order to make a memorial[49] for the martyr St. George and a repast for the priests and the deacons, and for all the clergy and the laity present at the festival.

He Meets His Brothers Again

14.1 [9] When they saw the two monks swerve from the village into the distance, Leo, the saint's brother, said to those standing with him: "Go invite these monks to attend the festival of the martyr St. George." They went and asked them to come to them to be blessed with them at the festival, but the two responded: "It's not now possible for us to stay with you: we're in a hurry to get to Antioch to take care of our monastery's needs."

14.2 When Leo, the righteous one's brother, saw that they did not yield to them by conceding to stay with them, he arose and immediately came to them. After receiving their blessing, he said: "For the love of Christ, I ask you to rest with us today and continue about your business tomorrow, safe and protected by God." When they saw that he had made up his mind about them, they turned and went back.

He Meets His Sister Again

15.1 [10] They entered his house, and the saint's sister saw them and quickly arose. She came to them and prostrated herself on the ground before them. To them she said: "Though I am but your poor and wretched handmaid, your insignificant and sad servant, I ask you, my fathers, to hear from me what I have to say to you, that I might tell you of my sadness and of the calamities that have befallen me; and I hope in God that my consolation will be in your hands and my deliverance will come from you." They responded: "Tell us your story, the cause of your sadness and grief and of this calamity that has befallen you. And may it be as God desires and may his will be done."

15.2 Sad and weeping, she said: "My parents died and left behind my brothers and me (those whom you now see). My mother also left behind in my charge and care a small child, my brother, who was still suckling. I used to carry him around to wet nurses. From them he took suck until he grew up and I weaned him. When he reached the age of seven, my elder brother sent

[48] The date of this festival is not mentioned in the parallel at P8.2.
[49] For this practice, see the note to P8.3.

وكانت الطيور قد تعودت النزول لتاكل الزبد واللبن والجبن ولم يكن يقدر ان يطردها، لانه لم يكن قد اشتدت قوته بعد. وان اخي الاكبر حرد عليه عند ذلك وضربه؛ فهرب لوقته ومضى؛ ولم نراه.

15.3 وما تركنا بلداً ولا ضيعة ولا مكاناً، الا وقد طلبناه فيه. فلم نجده. ولنا منذ قد حملنا حزن مفارقته ثلثين سنة. وقد انقطع، يا ابوي، اكلي وشربي وطار نومي وعمي قلبي. وانا اسلكما ان ترحما امتكما المسكينة التايهة الحزينة وتخبراني هل معكما له خبر. فان كنتما رايتماه، فعرفاني ذلك».

15.4 فاجاب البار قايلاً لاخته: «نحن، ايتها المراة، غريبان عن هذا البلد وما اختلطنا فيه باحد وقد جينا من بيت المقدس وليس يخفا عنكي ان صبياً طفلاً لا يقدر على السعي والمشي؛ ولكن، لما قد شاهدته من حزنك على اخيك، فانا احسن احسب حساب النجوم واقدر من حسابها على ان اعرف هل اخوك حي ام هو ميت».

16.1 [11] وهذا الامر فهو عجب عظيم عند الذي يفكر فيه كيف من اجل محبته للمسيح لم يحن الى اخوته ولم يتلغلغ لسانه ولا دمعت عيناه بالعبرة لما راى اخوته واخته في ذلك الحزن وتلك الحيرة الوافرة. وكما ان يوسف كتم اخوته نفسه وبقرعته للكاس انباهم بما عملوه، فكذلك هذا القديس ايضاً بدا بان يحسب وقال: «عرفوني اسمه واسم امه واسم ابيه».

16.2 وبقي ساعة زمانية يحسب باصابعه. ثم قال لها: «اعلمي، ايتها المراة، ان اخاك حي هو وصالح الحال وفي كل عافية؛ والذي يدل عليه حساب * النجوم 137r انه لابس لباس الرهبان وانه بقربكم وغير بعيد عنكم. واعلمي، انما قوام هذا الحساب وصحته من البروج والكواكب السايرة في افلاك السما الدايرة. ولكن، لما اطلبه من الثواب من مكافاة المسيح، فانا اجهد نفسي ايضاً بالحساب في هذه الليلة حتى اعرف موضعه واعرفك في غد موضعه».

16.3 فلما وعدها بهذا وطرحها في الرجا، بعد الجهد مضت الى منزلها وقالت لاخوتها: «السبح لله، فما اعجب امر هاذين الراهبين وامر حكمتهما وكيف نعمة الله حالة عليهما. ويشهد الله علي اني لقد ابصر هذا الشاب لكانه في عيني سيدي اخي تيموثاوس».

him to watch over the sheep pasture. The birds kept coming down to eat the butter, milk, and cheese, and he was unable to drive them away, for he was not yet strong enough. At this my elder brother grew angry with him and struck him. He immediately fled and went away, and we've not seen him [since].

15.3 "There's no land, village, or place in which we've not sought after him, but we've not found him. For thirty years now, we've borne the sadness of his departure. My fathers, I've ceased to eat and drink; the ability to sleep has flown away from me and my heart has grown blind. I ask you to have mercy on your poor, lost, and sad handmaid and tell me whether you have news of him. If you've seen him, tell me."

15.4 The righteous one answered his sister: "Lady, we're strangers to this land and don't know anyone here. We've come from Jerusalem, and you can't be unaware that a young child wouldn't be able to run and walk [to there]. Nonetheless, for what I've seen of your sadness for your brother — I'm proficient in stellar computation and from this computation can determine whether your brother is alive or dead."

He Works Divination for His Sister

16.1 [11] For the one who reflects on it, this is a great marvel: how for his love of Christ he did not have pity on his brothers, how his tongue did not stammer[50], nor his eyes well up with tears, when he saw his brothers and his sister in such sadness and such profuse confusion. As Joseph hid himself from his brothers and by rapping the cup informed them of what they had done[51], so also this saint began to work computations, saying: "Tell me his name and the names of his mother and father."

16.2 He stood there computing with his fingers for a while. He then said to her: "Lady, know that your brother is alive and well, and in excellent health. Stellar computation indicates that he's wearing monastic garb and that he's near to you and not far. Know also: the basis and validity of this computation is derived solely from the signs of the zodiac and the wandering stars in the revolving spheres of heaven. And yet, because of what I shall request as a reward from Christ's recompense, this night I shall apply myself again to computation, that I might learn where he is and inform you of this tomorrow."

16.3 When he had promised her this and given her hope, with some effort she went to her residence and said to her brothers: "Praise be to God! How wonderful are these two monks and their wisdom, and the way that the grace of God rests on them! As God is my witness, I look at this youth and it's as if in my eyes he's my lord, my brother Timothy."

[50] For the sense of *talaghlagha*, cf. classical Arabic *talajlaja*.

[51] On this passage, see the note to P11.1. The construction, here, seems odd. Perhaps the text should be emended by adding *ʿan* before *ikhwatahu*.

17.1 [12] فلما اجنها الليل، قلقت جداً ولم تزل ساهرة ليلها اجمع. وان الكهنة قاموا لتلاوة القانون وقدموا البار تيموثاوس ليهلل التهليل. فلما بدا بان يقرا، وقعت نغمة صوته في مسمعي اخته، لان منزلها كان قريباً من الكنيسة. فقامت تايهة من سريرها كالمجنونة وهي محلولة الوسط ورفعت صوتها بالبكا. واتا اخوتها على صوت بكايها وصراخها اليها وقالوا لها: «ها انت قد ترين روسا البلد واكابرهم هاهنا؛ فاذا هم ابصروك بهذه الحال ضالة العقل، صرنا عندهم بعين ناقصة زريين». فلما عتبوها بهذا القول، رجعت بعد الجهد الى بيتها وهي حزينة جداً.

17.2 فلما اصبح الصباح واسفر وختموا الصلاة، ارسلت الى الراهب تسله ان يمضي اليها وقالت له: «يا ابتاه، ارحمني من اجل سيدك المسيح وتمم وعدك لي وعرفني اي شي قد ابصرت في حسابك واوقفني عليه لاعلمه». فقال لها: «قد نظرت ان لهذا الغلام الذي تسليني عنه اخوة وان اسم الاكبر منهم لاون». وسمى لها اسما بقايا اخوته مع * ابيه وامه. وبدا يصف لها علامات كان يعرفها فيهم. 137v

17.3 فنهضت هي قايمة بسرعة. كما صنعت السامرية حيث دخلت الى المدينة واندرت بالمسيح وقالت: «هلموا لتنظروا رجلاً قد انباني بكل ما صنعته»، وكذلك هذه المسكينة ايضاً فعلت، فانها اسرعت ايضاً الى اخوتها وقالت لهم: «هلموا فانظروا هذا الراهب، فلقد اخبرني بجميع ما في بيتنا واخبرني بقصة اخينا الذي فقدناه». فلما سمع اخوتها قولها، تقدموا اليه مسرعين وقالوا له: «عرفنا، يا ابانا، ما الذي نظرته بحكمتك من امر اخينا».

18.1 [13] فعند ذلك، لما راى اخوته واخته وساير اهل القرية يبكون، لم يستطيع ان يضبط دموعه ولم يصبر على قتال الطبيعة وحلاوة الاخوة؛ قال لهم: «انا هو اخوكم تيموثاوس. واعلموا، يا اخوتي، ان الله برحمته لي، حيث خرجت من مراح الغنم، هدتني نعمة الله وارشدتني روح قدسه الى جبل الامهان الى قرية تسما بكفرا رموا.

18.2 ورباني هناك قوم بها الى ان ترعرعت وبلغت مبلغ الرجال ومضيت الى بيت المقدس وعاودت من هناك الى القرية التي ربيت فيها. وعرضت لنا حاجة الان

He Reveals the Further Results of His Divination

17.1 [12] When night had fallen, she was quite disturbed and stayed awake all night. The priests arose to recite the night office, and they summoned the righteous Timothy to recite the Alleluia. When he began to recite, the sound of his voice fell upon his sister's ears, for her residence was near the church. She arose in confusion from her bed like a madwoman, her girdle undone, and lifted her voice in weeping. Her brothers came to her at the sound of her weeping and her screams, and said to her: "Look here, you can see that the leaders of the village and their influential ones are here; when they see you in this state, with a mind so errant, we shall become lower in their opinion [and] contemptible." When they had scolded her with these words, with effort she returned to her house, very sad.

17.2 When dawn broke and it grew light, and they had finished praying, she sent to the monk to ask him to come to her. To him she said: "Father, have mercy on me for the sake of your Lord Christ. Fulfill your promise to me and tell me what you've seen in your computation. Apprise me of it that I might know it." He replied: "I saw that this youth about whom you ask me has brothers and that the oldest one's name is Leo." And he named for her the rest of his brothers and his father and his mother. Further, he began to describe for her characteristics that he knew about them.

17.3 She arose in haste. Like the Samaritan woman did when she entered the city and announced Christ, saying: "Come see a man who has told me of everything I've done"[52], so also did this poor woman, for she hastened again to her brothers and said: "Come see this monk, for he has told me everything that took place in our house, as well as about our lost brother." When her brothers heard her words, they came to him in haste and to him said: "Tell us, our father, what by your wisdom did you see respecting our brother."

He Reveals His Identity

18.1 [13] At this, when he saw his brothers, his sister, and all the people of the village weeping, he was unable to restrain his tears and could not bear with his natural inclinations and the blandishments of brotherly affection. To them he said: "I'm your brother Timothy. Know, my brothers, that God in his mercy for me, when I left the sheep pasture — the grace of God guided me and the Spirit of his holiness led me to Jabal al-Am.hān, to a village called Kafrā R.m.wā.

18.2 "Folks there raised me until I came of age and reached a man's estate. I then went to Jerusalem, only to return from there to the village in which I had been raised. There befell us at present a need for which we had to go

[52] Cf. Jn 4.29.

لندخل بسببها الى مدينة انطاكية. والله يعرف كيف انسقنا وجينا الى هاهنا. فعند ذلك علمت ان روح القدس اختارت ان يتعزا بعضنا بالبعض. وانا هو اخوكم الخاطي المسكين. فاعلموا ذلك وثقوا بالله».

19.1 [14] فلما سمعت اخته منه هذا القول، عانقته وهي باكية واقبلت ترشفه وتقبله وتقع عليه وتلثم فاه وصدره وتقبل يديه ورجليه. وكانوا ينظرون اليه كما كانت مريم ومرته ينظران الى اخيهما العازر حيث قام حياً من بين الاموات؛ وكما فرح يعقوب بيوسف، فهاكذا كان فرح اهل القرية، فضلاً عن اخوته، بهذا المغبوط مختار الله. ومجدوا الله على كل * ما سمعوه وابصروه. 138r

19.2 وان اخاه لاون مضى الى الكهنة والاقليرس وسالهم بان يعيدوا عيد اليوم الثاني وهو الرابع وعشرون من شهر نيسان لفرحهم باخيهم ورجوعه اليهم بعد انقطاع خبره عنهم مدة ثلثين سنة. ثم ارسلوا فدعوا ساير اخوانهم واصدقايهم وقالوا لهم: «افرحوا معنا اليوم، فان اخانا كان ميتاً فعاش وضايعاً فوجدناه. فليفرح لنا اليوم كل من يعرفنا». وصنعوا وليمة عظيمة لساير اهل البلد الذين حولهم.

20.1 [15] فلما تفرق الناس ومضا كل احد الى بيته، اراد الطاهر ان يمضي مع رفيقه فلم يتركوه يرجع الى ديره، فضلاً عن ان يمضي مع رفيقه؛ لكنهم تقدموا فسجدوا له وقالوا: «قد يقنعنا ما جاز علينا من الشدايد والاحزان لاجل فراقك بهذه السنين الطويلة والله بعث بك الينا رحمة منه لنا وكشف امرك كما اخفاه؛ ولكن نحن نسل قدسك ان تنظر في اي موضع يكون لك فيه النياح حتى نبني لك فيه مكاناً وتكون عندنا هاهنا ويكون لك المكافاة من الله على ذلك اذا فعلته ورددتنا الى طريق الله المحيية النيرة».

20.2 فلما قبل مسلتهم، امرهم بان يبنوا له حبساً بقرب الشهيد مار جرجس في الضيعة المسماة كاخشتا وحبس نفسه فيه، لما تمموا عمارته له، زماناً طويلاً معروفاً. واقبل يعظهم ويرشدهم الى طريق الله حتى انه جعل اهل القرية كمثل الرهبان كثيري الحسنات.

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[56] Cf. S1.2.
[57] P15.2 specifies that it is a question of a church dedicated to St. George.
[58] S here added the heading "Miracle 9." See the discussion in the Introduction.

to Antioch — and God knows how we were led to come here. At this I knew that the Holy Spirit had willed that we be consoled by one another. I'm your brother, sinner and wretch that I am. Know this and put your trust in God."

Rejoicing at His Return

19.1 [14] When his sister heard his words, she embraced him with tears and began to kiss him[53], and fall on him, and kiss his mouth and chest, his hands and feet. They were looking on him in the same way that Mary and Martha looked on their brother Lazarus when he rose up alive from the dead. As Jacob rejoiced in Joseph, so did the people of the village (let alone his brothers) rejoice in this blessed one, God's chosen one. They praised God for everything they heard and saw[54].

19.2 As for his brother Leo, he went to the priests and clergy and asked them to celebrate the festival of the second day[55], that is, the twenty-fourth of April[56], to mark their joy in their brother and his return to them after they had had no news of him for thirty years. They then sent and invited all their acquaintances and friends. To them they said: "Rejoice with us this day, for our brother was dead and now he lives: he who was lost, him have we found. Let everyone who knows us rejoice with us this day." They also made a great banquet for all the people of the land round about.

His First Enclosure in Kākhushtā

20.1 [15] When the people dispersed and each went to his own home, the pure one wanted to go with his traveling companion, but they would not let him return to his monastery, let alone go with his traveling companion. Rather, they came and prostrated themselves to him, saying: "We're more than satisfied with the hardships and sadness that have been inflicted on us by your being separated from us for these long years. Through you God has sent his mercy to us, revealing to us what happened to you, even as he had hid it. Nonetheless, we ask your holy self to see what place satisfies you, that in it we might build for you a place [to live] and you might be with us here. You will have a reward from God for this, if you do it and return us to the life-giving and luminous path of God."

20.2 When he conceded to their request, he bade them to build for him an enclosure near the martyr St. George[57] in the village called Kākhushtā. And when they had finished building it, he secluded himself in it for a certain, long time. He also began to exhort them and guide them to the path of God, until he made the people of the village like monks, abounding in good deeds[58].

[53] In classical Arabic, *tarashshafa* usually means "to suck in saliva" (e.g., while kissing). Here the sense seems to be simply "to kiss," and thus synonymous with *qabbala*. See the discussion in the Introduction.

[54] S here added the heading "Miracle 8."

[55] For this second festival, see the note to P14.2.

21.1 [16] فلما راى الشيطان باغض الحسنات ومحب السيات انه قد نظف الضيعة من اوساخ الخطايا وقد زينهم البار بالاعمال الصالحة والفضايل الحسنة، طرح فيها سم حسده واشعل رجزه. وتقدم الى واحدة من كناين البار وطرح العدو ثقل غضبه بين اخوته وفي كل الضيعة؛ وطرح الشر بينهم كلهم. فاقبلوا ينتفون شعورهم * ويضرب بعضهم بعضاً بلا رحمة، فالرجال منهم والنسوة والصبيان ايضاً، حتى ان الدما جرت منهم كثيراً. وخرجت عين واحد منهم وصار بسببه هيج عظيم.

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21.2 وكان قايماً يبكي ويعقد ويحرم وليس من يسمع منه. ثم انه طرح نفسه من ذلك الحبس وهو ماسك الحبل. فعند ذلك كانهم سكتوا من الشر وجلس قليلاً. وانه انصرف من هناك الى هيكل القديس مار ذومط بالموضع الذي كان قصده حيث فارق الغنم. وانهم عرفوا موضعه، اعني اخوته، فاتوه وقالوا له: «نحن اخوتك وقد يجب عليك ان تطيعنا». وكذلك ساله اهل الضيعة باجمعهم فلم يقبل منهم.

21.3 فقال له عند ذلك اخوته: «ينبغي لك ان تطيعنا ولا تخالفنا؛ ويكون لك كل ما تحتاجه من ميراث ابويك؛ وقد تعلم ان بقرب الضيعة مما يلي المغرب هيكل مار جرجس القديس؛ فان هناك لك نياح، فنحن نبني لك هناك حبساً». وان مختار الله، لما سمع منهم هذا، اطاعهم واجابهم الى ما طلبوا منه؛ وبنوا له هناك حبساً. واجتمع الكهنة واهل البلد وصلوا عليه صلاة التجنيز كرسم الحبسا وتموا الرسم كمثل سنتهم وحبسوه وصلوا عليه وصلى هو عليهم وانصرف كل واحد منهم الى منزله شاكرين لله وله.

22.1 [17] وبدا هو من بعد هذا بالصوم الدايم وكثرة السهر والنسك والزهد المذيب للجسد. فشاع خبره في كل مكان وقصده الشعوب والامم من جميع الاقطار يسجدون له؛ وليس النصارى وحدهم فقط اتوه، بل وغيرهم من كل الامم الذين تحت السما.

22.2 فلما سمع به الصبيان اللذان كانا يتعلمان معه وقد ربي معهما في الضيعة كفرا رموا، وهما دنيال وميخاييل، انه قد اعطي نعمة من الله وانه يصنع العجايب، قصداه يتبركان منه فصارا له تلميذين مهذبين. *

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[62] The cave at Kafrā R.m.wā? The parallel at P16.2 does not mention this cave.
[63] The parallel at P16.3 does not mention the location of this chapel of St. George.
[64] S here added the heading "Miracle 11." See the discussion in the Introduction.
[65] S[1] initially wrote not *Kafrā* but *'.k.f.rā*. This initial *alif* was then erased, perhaps by a later hand.
[66] For Daniel and Michael, see also S3 and S36.

His Second Enclosure in Kākhushtā

21.1 [16] When the devil, who hates good deeds but loves evil ones, saw that the righteous one had cleansed the village of the stains of sin and had adorned them with good deeds and comely virtues, he cast among them the poison of his envy and kindled his wrath. The enemy came to one of the sisters-in-law of the righteous one and cast the weight of his anger among his brothers and in the whole village; among all of them he cast evil. They began to tear out their hair and strike one another mercilessly, not just the men, but the women and children as well, until much blood flowed from them. The eye of one of them was put out and a great quarrel arose because of this.

21.2 The saint stood there weeping, execrating[59] and cursing them, but no one would listen to him. He then threw himself from that enclosure, holding onto the rope. At this they seemed to cease from their evil, and so he sat down for a bit[60]. Timothy then went from there to the chapel of the holy St. Dometius[61], in the place to which he had gone when he left the sheep[62]. They (that is, his brothers) knew where he was and came to him. To him they said: "We're your brothers and it's incumbent on you to obey us." All the people of the village also requested this of him, but he did not accede to them.

21.3 At this his brothers said to him: "You must comply and not disobey us — and you'll have everything you need of your parents' inheritance. You know that nearby on the western edge of the village is a chapel of the holy St. George[63]. If there's any satisfaction for you there, we'll build an enclosure for you there." As for God's chosen one, when he heard this from them, he complied and agreed to their request. And they built an enclosure for him there. The priests and the people of the village gathered. They prayed the funeral prayer for him, as is customary for recluses, completing the ceremony as per their normal habits, and enclosed him. After they had prayed for him and he had prayed for them, each one of them returned to his own residence, giving thanks to God and to him[64].

He Receives His First Disciples

22.1 [17] After this, Timothy began to fast continually, keep vigil often, and devote himself to the sorts of asceticism and self-restraint that consume the body. His fame spread everywhere, and peoples and religious communities from all lands would come to him and prostrate themselves to him — not just Christians, but others as well, from every religious community under heaven.

22.2 As for the two youths who had studied with him and with whom he had been reared in the village of Kafrā[65] R.m.wā (i.e., Daniel and Michael)[66], when they heard that he had been given grace from God and that he was performing miracles, they came to be blessed by him and became his upright disciples.

[59] For the sense, cf. the parallel at S48.4.
[60] S here added the heading "Miracle 10." See the discussion in the Introduction.
[61] For St. Dometius, see the note to P16.2.

23.1 [18] وفي بعض الايام اتا الى البار رجل مسلم من اهل البلد وعرف البار مختار الله ان ذلك الرجل يزني بامراة واحدة. فبدا الطاهر يعتبه وينهاه عن الزنا. فجحد ذلك وانكره وبدا يحرم نفسه ويقول ان هذا غير حق. فتركه البار ومضا الى بيته.

23.2 وانه اتفق له انه ركب فرسه في بعض الليالي وسار يريد المراة، لانه من شدة خوفه من القديس لم يقدر ان يصنع شهوته بالنهار. فلما وصل الى وادي عن جانب دير القديس يريد ان يعبر فيه، ضربه ملاك الله هناك وايبسه مع فرسه فصار كالحجر اليابس. واعلم الله به ويخبره لمختاره البار فدعا بتلاميذه وقال لهم: «اخرجوا فجيبوا الي هذا المسلم الذي هو في الوادي، فان ملاك الله قد ضربه وجففه وايبس فرسه».

23.3 فلما خرجوا، صاحوا به فلم يجبهم ولا قدر فرسه ان يخطوا. فعرفوا البار بذلك، فاخذ ما في انا وصلى عليه وامرهم بان يدهنوا فرسه منه ففعلوا ذلك. فلما دهنوا الفرس، استطلق ومشى لوقته واتوا به الى الدير فامر البار به ان ينزلوه عن فرسه وهو يابس كالعود الجاف وتركوه قدام الطاهر. فاخذ البار ما وصلى عليه وامرهم بان يدهنوه به.

23.4 فلما صنعوا به هذا، انحل لسانه وانطلق وبدا بان يتكلم ويبكي ويقول للبار: «قد اخطات اذ زنيت وكذبت قدام الله وظننت انك لا تعلم الخفايا». وحدث البار كيف خرج ملاك الله من الوادي كمثل البرق وكيف ضربه بين كتفيه. وقال للطاهر: «يا ابي، من الان انا اعاهد الله عهداً انني لا اعاود الى هذه الخطية ابداً ما عشت في الدنيا». ومضى وهو صحيح مسرور شاكر لله وله.

24.1 [19] واتا الى البار اسقف قنسرين ليتبرك منه. فلما تنعما بالكلام اللالاهي زميناً[1] طويلاً، دعا الاسقف باحد الاخوة الذين في الدير وقال له: «اخبرني، ايها الاخ، اي شي لهذا الدير من المنفعة مما تتعزون به»؟ فاخبره بانه لا شي للدير. فلما

24 [1] lege زماناً?

A Muslim's Sins

23.1 [18] One day there came to the righteous one a Muslim, one of the people of the village. As for the righteous one, God's chosen one, he knew that this man was fornicating with a woman. The pure one began to reprove him and prohibit him from committing fornication, but the man disavowed this and denied it. He also began to call down curses on himself, saying that this was not true. Having been dismissed by the righteous one, the Muslim returned to his house.

23.2 One night it happened that this man was riding his horse, making his way to the woman: on account of his great fear of the saint, he was unable to fulfill his desire by day. When he reached a wadi beside the saint's monastery and was making ready to cross it, in that spot the angel of God struck him, drying up both him and his horse, such that he became like a dry stone. As for his chosen one, the righteous one, God informed him of what had happened. Timothy thus called his disciples and said to them: "Go fetch me this Muslim, the one in the wadi, for the angel of God has struck him, desiccating him and drying up his horse."

23.3 When they went forth, they shouted to the Muslim, but he did not answer, nor was his horse able to walk. When they told the righteous one about this, he took water in a bucket and prayed over it. He then bade them to anoint the Muslim's horse with it, which they did. When they had anointed the horse, it was loosed and immediately walked. And thus they brought the Muslim to the monastery. The righteous one then ordered them to get the man down from the horse — and he was dried up like a desiccated reed. They left him in front of the pure one; and the righteous one took water and prayed over it, and bade them to anoint the man with it.

23.4 When they had done this to him, the man's tongue was freed and loosed, and he began to speak. With tears he said to the righteous one: "I sinned when I committed fornication and lied before God, thinking that you would not know what is hidden." The righteous one then told how the angel of God had come forth from the wadi like a bolt of lightning and struck him between his shoulders. To the pure one the Muslim said: "My father, I swear to God that from now on I shall never again commit this sin, not for as long as I shall live in the world." And so he departed, sound and happy, giving thanks to God and the saint.

Two Deceitful Disciples

24.1 [19] The bishop of Qinnasrīn came to the righteous one to receive his blessing. When they had had the pleasure of discussing divine matters for a lengthy moment[67], the bishop summoned one of the brethren of the monastery, and to him said: "Tell me, brother, is there anything useful that the monastery needs, anything by which you all might be comforted?" The

[67] The use of the diminutive here seems odd. Perhaps one should read *zamān* for *zumayn*.

عرف انه * لا شي للدير، تقدم الى البار وسجد له وقال له: «انا اسل قدسك، يا ابانا، ان تبعث معي من تلاميذك اثنين لابعث معهما بركة». فقال له الطاهر: «قد قال المسيح مخلصنا: لا تهتموا لغد، فان اباكم السماوي عارف بما تحتاجونه من قبل ان تطلبوه». 139v

24.2 وبعد التشديد عليه في الطلبة، ارسل معه تلميذين فجمع لهما الاسقف شياً كثيراً من الدنانير والدراهم والحوايج التي تصلح للدير. فلما نظر احد التلميذين انه قد اجتمع لهما دنانير كثيرة، نظر الى دينار واحد منها حسن مليح السكة حلو الصورة وازن، فطغاه شيطان الذهب واخذ الدينار. واخذ من الدراهم خمسين درهماً.

24.3 فلما وصلا الى الدير، خشيا من الطاهر مختار الله ان يفضحهما فردا كل شي الى موضعه. فوجدا البار الفايز بالغبطة مطروحاً عليلاً من السهر وكثرة التعب. فاسندا سلماً الى الحبس وطلعا الى القديس ودفعا اليه كل شي ورد معهما. فاخرج مختار الله ذلك الدينار بعينه مع الخمسين درهماً بعينها التي كان التلميذ اخذها وردها ودفع الجميع الى تلميذيه وقال لهما: «هذا، يا ولدي، احسن بكما واجمل لكما قدام الله من ان تخفياه». وصححهما بالامانة واوصاهم الا يعاودا فيصنعا مثل ذلك دفعة ثانية.

25.1 [20] وارسل ايضاً في الدفعة الثانية اثنين من تلاميذه الى الدقس الى رجل مومن بسبب غلة للدير ودخلا بيته. وقدم لهما مايدة وخرج في حاجة له يقضيها. واتت زوجته بخبز كثير فوضعته على المايدة وعادت لتاتيهما بطبيخ. فاكلا الخبز فتركت الطبيخ ومضت لتاتي بالخبز ايضاً. فاكلا الطبيخ من قبل عودتها اليهما. وانها وضعت الخبز، لما اتت به، على المايدة ووقفت متعجبة وقالت: «يا ابوي، ما للرهبان هذه العادة ولا هذا الرسم الذي قد فعلتماه». وانهما اخذا بالضحك بغير حيا.

25.2 فلما عادا الى البار * مختار الله، ادناهما وقال لهما: «يا ايها الجاهلان العادمان لمخافة الله، اهاكذا وعدتما المسيح حيث لبستما اسكيم الرهبانية؟ وانكما تخالطان العلمانيين بالضحك والرغبة والحنجرة والشرة. اما سمعتما قول الرسول الالاهي اذ يقول: سيروا مع البرانيين بالاسكيم؟ فويلكما من دينونة الله الحي. 140r

brother replied that the monastery needed nothing. When the bishop realized that the monastery needed nothing, he came to the righteous one, prostrated himself, and said: "I ask your holy self, our father, to send with me two of your disciples, that I might send back a gift with them." The pure one replied: "Christ our savior has said: Do not take care for tomorrow, for your heavenly father knows what you need before you ask for it"[68].

24.2 But when the bishop pressed him in the request, Timothy sent with him two disciples. The bishop gathered together for them a mass of dinars and dirhems, and other articles of use to the monastery. When one of the disciples saw that many dinars had been gathered together for them, he noticed one particular dinar that was beautiful, nicely minted, pleasantly formed, and of full weight. The devil of gold overcame him and he took that dinar, as well as fifty of the dirhems.

24.3 When the two arrived back at the monastery, they were afraid that their faults would be disclosed by the pure one, God's chosen one. They thus put everything back in its place. They found the righteous and victorious one in a state of rapture, prostrate and ill from his vigils and many labors. They put up a ladder to the enclosure and climbed up to the saint, handing over to him everything they had. God's chosen one took out that very dinar along with the fifty dirhems, the very ones that the disciple had taken and returned. All these he gave to his disciples, saying: "My sons, this is better for you and more comely in the sight of God than that you hide it." He then confirmed them in the faith and bade them never again to do something like this.

Two Gluttonous Disciples

25.1 [20] Yet again, on another occasion, Timothy sent two of his disciples to al-D.q.s, to a certain believer. This was because of the monastery's grain. They entered the man's house. He set out the table for them and left to take care of something that had come up. His wife brought much bread, which she placed on the table. She then went back to get them some food. As they had already eaten the bread, she left the food and went to get more bread. And before she could return, they ate all the food. When she brought the bread, she placed it on the table and stood there in amazement. She said: "My fathers, it is neither normal nor customary that monks should behave as you have." As for the disciples, they began to laugh shamelessly.

25.2 When they returned to the righteous one, God's chosen one, he summoned them and said: "You fools devoid of the fear of God, when you put on the monastic habit, is it thus that you promised Christ? You are mixing with the worldly with laughter, covetousness, gluttony, and evil. Have you not heard the words of the divine apostle: Keep company with outsiders in a decorous fashion?[69] Woe to you for the judgment of the living God! How

[68] Mt 6.25, 32.
[69] I Thess 4.12, cf. Col 4.5.

كم قد اجريتم من الدموع من عيني واحزنتموني كثيراً»؟ فلما ابصرا ان الله لم يستر عن قديسه شياً مما قد صنعاه، خافاه خوفاً عظيماً وسجدا بين يديه وقالا له: «اغفر لنا، يا ابانا الرحيم، فلسنا نعاود الى مثلها دفعة اخرى». فحيث عملا توبة، غفر لهما.

26.1 [21] وفي بعض الايام مضى بعض تلاميذه ايضاً الى اقليم زمرينا ودخل عند انسان مومن فاضافه واكرمه؛ فلما كانت العشية، جلس معه يشرب نبيذاً. وكانت لذلك الرجل ابنة وحيدة وكانت حسنة الصورة جداً. فلما راها ذلك الاخ، دخل فيه شيطان الزنا واغواه بها فبدا يطارحها بالكلام الردي. وانها لرخاوة طبعها اجابته الى ما يريده منها.

26.2 فلما خلى بها وهم بان يعمل معها الخطية الزنوية، اتاه صوت القديس وهو يقول له: «ايشوع، تباً للشيطان الذي قد اطغاك». فلما سمعا جميعاً، هو وهي، هذا الصوت، فزعا فزعاً عظيماً. فلما عاود ذلك الاخ الى الدير، فتح القديس طاقة الحبس وصاح بتلاميذه وقال لهم: «اخرجوا هذا الجاهل من الدير». فعند ذلك وقع ذلك التلميذ على وجهه فوق الارض وقال له: «يا ابتاه، قد اخطات؛ فاغفر لي من اجل المسيح». فبدا بان يقول له: «يا ايها الوقاح، اهذه هي الموافقة التي كنت ضمنتها للرب؟ اهذه هي طريق الرهبانية عندك»؟ وانه من بعد البكا المحرق والدموع الحارة غفر له ذنبه.

26.3 وان هذا الراهب ايشوع ايضاً تسلط عليه العدو وطرح كل ما قاله له البار الى خلفه وجعل يتدبر بغير ناموس ولا تقنين واشغل فكره بخلطة النسوة وحديثهن. فلما راه مختار الله الطاهر قد خالفه وترك طريق الله، دعاه اليه * 140v وقال له: «اذ لم تطيع كلام مسكنتي بل تهاونت بي؛ في حياتي، فما استطيع ان اراك بشر؛ ولكن بعد موتي اسل الله ان يتسلط على جسمك علة الجذام، لكيما لا تقدر ان تمد يدك الى فمك ولا تبصر بعينيك ضو نفسك؛ وهذا يكون ينالك، لكيما توقظ[1] نفسك بالتوبة». وان هذا العارض لحقه بعد نياح البار، كما وعده به.

26 [1] توقط S

many tears you have made my eyes to cry, saddening me much?" When they saw that God had hid none of what they had done from his holy one, they feared him greatly and fell prostrate in front of him, saying: "Forgive us, our merciful father. Never again shall we do something like this." When they had repented, he forgave them.

A Disciple and His Sexual Sin

26.1 [21] Again, one day, one of his disciples went to the region (κλίμα) of Z.m.r.y.nā. He entered the house of a certain believer, who received him as a guest and showed him great honor. When it was evening, the disciple sat with him drinking wine. As for that man, he had a single daughter who was very beautiful. When that brother saw her, the devil of fornication entered him and led him astray through her, with the result that he began to speak to her with evil words. And she, through the laxity of her character, agreed to what he wanted from her.

26.2 When he got her alone and was about to commit the sin of fornication with her, the voice of the saint came to him and said: "Īshūʿ[70], may evil befall the devil who has overcome you!" Together, he and she heard this voice and were greatly afraid. When that brother returned to the monastery, the saint opened the window of his enclosure and cried out to his disciples: "Cast this fool from the monastery." At this that disciple fell facedown on the ground and said: "Father, I've sinned. Forgive me for Christ's sake." Timothy then began to say: "You shameless man, is this the agreement you made with the Lord? Is this the way of the monastic life in your opinion?" After scalding weeping and hot tears, the saint forgave him his misdeed[71].

26.3 As for this monk Īshūʿ, again the enemy overcame him, with the result that he cast aside what the righteous one had said to him. He began to behave in a manner contrary to law and ordinance, occupying his thought with spending time with women and conversing with them. When God's chosen one, the pure one, saw that he had disobeyed him and left the way of God, he summoned him and said: "Since you didn't obey the words of my poor self, but rather treated me with disdain — while I'm alive, I'm not able to see you in distress; but after my death I'll ask God that the illness of leprosy be given power over your body, so that you not be able to reach out your hand to your mouth nor see with your eyes, the light of your soul. This will befall you in order that you might arouse your soul with repentance." And this is what happened to him after the passing of the righteous one, even as he had promised him.

[70] In the parallel at P21.2, the errant monk remains unnamed.
[71] S begins a new, unnumbered section here. See the discussion in the Introduction.

27.1 [22] وكان ايضاً رجل غني يسكن في الدقس وانه اتا الى ضيعة يدعا اسمها بصيدون فدخل على امراة في بيتها واخطى معها وحبلت منه وولدت. وكان له زوجة واولاد. فعلم به القديس فلعنه وطرح عليه الحرم. فاما الرجل، فانه، لما ابصر انه قد احرم، تقدم الى الطاهر وطلب اليه وقال له: «اغفر لي، يابي، فاني تايب اليك معترف بذنبي بين يديك». وتوسل اليه بقوم معروفين من اهل البلد مقدمين، فلم يغفر له.

27.2 فاخذ اولايك القوم ودخل الى ثاوذوريطس بطرك انطاكية وسالوه في ان يكتب الى البار بان يحله. فكتب البطرك الى مختار الله يسله ويقول له: «انا اسل قدسك ان ترحم هذا الرجل وان تحله؛ فعلى الرحوم تنزل الرحمة؛ ومن سال، كما وعد، اعطي». فلما قرا كتاب البطرك، بكا وقال: «ويلي فها نحن نحل ونبطل ناموس الله». ثم قال لهم: «امتهلوا مدة سبعة ايام ثم هلموا الي». فلما تمت الايام السبعة، اتوا الى البار. واذ هم بعد قيام يخاطبوه، اتاهم رسول وعرفهم ان امراة ذلك الرجل قد ماتت. فشكروا ومجدوا الله على خلاص نفسه، اذ لم يكن له شركة بان يكون لرجل نصراني امراتين في بيت واحد.

27.3 وكان لذلك الرجل ابن حسن الوجه بهي المنظر فخرج ذات يوم الى الحقل الى عند الذين يعملون على الفدن. فبينما * هو قايم عند الواحد من الفلاحين، طلع مع السكة حية صغيرة فقتلها. وانه سقط من ساعته على الارض وبدا يزبد ويصيح من الشيطان. فعلم اهله انه قد لحقه حرم القديس له فقصدوا مختار الله وسالوه ان يرحمهم. فركع المغبوط وصلى قايلاً: «يا ربنا ايسوع المسيح الذي غرق اللجيون راس الجن في البحر، انت، يا رب، اصرف عن هذا الغلام جميع قوى العدو ابليس». فمن ساعته خرج ذلك الشيطان منه وذهبوا مسرورين ممجدين لله.

141r

28.1 [23] كان ايضاً رجل من اهل انطاكية يخاف الله كثيراً وكان كثير الحسنات وكانت له صدقات غزيرة على الارامل والايتام والمساكين وكان يربي الايتام ويفرج عن المكروبين. وانه حضر وقت وفاته. فبينما كان البار قايماً يكلم تلاميذه، اذ خطف

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[74] S begins a new, unnumbered section here. See the discussion in the Introduction.
[75] Mk 5.1–13.

A Rich Man's Adultery

27.1 [22] Again, there was a rich man who lived in al-D.q.s. He came to a village called B.ṣ.y.dūn. There he went to see a woman in her house and with her sinned. She conceived from him and bore a child. The man, however, already had a wife and children. The saint knew what had happened; he thus damned and cursed the man. When the man saw that he had been cursed, he came to the pure one and besought him: "My father, forgive me, for I'm repenting to you, confessing my misdeed in your presence." He also brought to bear the influence of some important and well-known people from the region; but still, Timothy did not forgive him.

27.2 He then took those men and went to see Theodoret the patriarch in Antioch[72]. They asked him to write to the righteous one that he should release him. The patriarch wrote to God's chosen one and asked him: "I ask your holy self to have mercy on this man and release him. On the merciful mercy descends. Whoever asks, even as he was promised[73], to him it is given." When he read the patriarch's letter, he wept and said: "Woe is me! Behold, we shall release and thus nullify the law of God." He then said to them: "Leave me alone for seven days; then come to me." When the seven days were up, they came to the righteous one. While they were still standing there speaking with him, a messenger came and informed them that that man's wife had died. They gave thanks and praise to God for the salvation of his soul, since God would not have a part in a Christian man's having two wives in one family[74].

27.3 That man had a son with a handsome face and beautiful appearance. One day he went out to the field, to those who were plowing. While he stood with one of the peasants, a small snake was turned up by the plowshare, and he killed it. And he immediately fell on the ground and began to foam at the mouth and shout as a result of the devil [in him]. His family knew that the saint's curse of his father had come on him. They thus went to God's chosen one and asked him to have mercy on them. The saint knelt down and prayed: "Our Lord Jesus Christ, you who drowned Legion (the chief demon) in the sea[75], my Lord, take from this youth all the powers of the enemy, Iblīs." That devil immediately left him. And they went away, full of joy and praising God.

The Passing of a Righteous Antiochene

28.1 [23] Again, there was an Antiochene who feared God greatly and did many good deeds, giving abundant alms to widows, orphans, and the poor, raising orphans, and comforting the afflicted. The time of his death had come. While the righteous one was standing and speaking with his disciples,

[72] In the parallel at P22.2, the patriarch is not named.
[73] Mt 7.7 and Lk 11.9, cf. Mk 11.24.

عقله وبقي ساهياً حيناً طويلاً. فلما راوا ذلك، فزعوا جداً وتقدموا فسجدوا امامه وقالوا له هاكذا: «حي هو الرب الاهنا، اننا لن نرفع وجوهنا من الارض الى ان تعرفنا ما هو الذي قد رايته».

28.2 وانه حزن عند ذلك. ثم قال لهم: «يا اخوة، ان ذلك الرجل المومن الكثير الحسنات بانطاكية ارسل الله ملاكاً ياخذ نفسه الى مساكن الابرار المغبوطين البهية وهذه رايحة الطيب التي قد فاحت في هذا البلد فمنهم هي». وان الاخوة جعلوا وكدهم وهمتهم الى ما قاله لهم القديس واستقصوا عنه وعن وقته. فقيل لهم ان في تلك الساعة التي قال لهم عنها الفايز بعينها استناح ذلك الرجل المبارك.

29.1 [24] وكان لاخو البار ابن صغير فعيرت امه به بانه ولد زنا. فاتفق ذات يوم وقد خرجت * كنة البار الى عنده لتصلي. فلما نظر الى الصبي مع امه، قال لها: «اصعدي الصبي الى عندي». فشالته اليه في زنبيل. فاخذه القديس ومسك بعضديه واخرجه خارجاً من الطاقة التي لحبسه وكان عنده جموع قد حضروا في الوقت. 141v

29.2 فرفع طرفه الى السما وصلى قايلاً: «يا ربنا والاهنا القوي، انت العارف بالضماير والمطلع على السراير، وانت هو الذي لا يخفا عنك خافية مما يصنعه بنو البشر من انواع الخير والشر، فان يكن هذا الصبي من زنا، فلتخرج نفسه[1] معما يسقط على الارض؛ وان تكن امه مظلومة وهو من اخي، فليقوم على رجليه من غير ان يلحقه اذية». وانه رمى به مع تمام قوله من الطاقة، كمثل رمي الحجر من المقلاع. فبدت امه تصرخ وتولول. وان الصبي قام على رجليه وهو يضحك وجرى عدواً الى والدته. فعجب كل من شاهد ذلك وسبح اسم الله كثيراً.

30.1 وصار ايضاً على ايام هذا البار قحط من عوز المطر وذلك انه لم ينزل المطر على الارض من اول تشرين الاول والى اليوم الثامن من كانون الثاني. ولم تنبت الارض شياً ولا خضرت خضرة ولم يرزع احد ولا فلح. فلحق الناس من اجل ذلك شرة عظيمة لا يكون مثلها. وخرج الناس بالبواعيث الى كل ناحية. فمن كثرة خطايا الناس اغلق الله باب رحمته عنهم ولم يغثهم بغيثه.

29 [1] add. من جسده S²

[77] In the Limestone Massif winter rains usually begin in November and end in April. See PEÑA, *Jébel Baricha*, 12.

suddenly, his mind was seized and he remained rapt for a long time. When they saw this, they were greatly afraid. They came and fell prostrate in front of him, saying: "As the Lord our God lives, we'll not raise our faces from the ground until you tell us what you've seen."

28.2 The saint was grieved at this. But then he said: "Brethren, that believing man who does many good deeds in Antioch — God sent an angel to take his soul to the beautiful abodes of the righteous and blessed ones. As for this scent of perfume that's been diffused in this region, it's from them"[76]. The brethren attended carefully to the saint's words and inquired about [the man] and the time of his [death]. And they were told that that blessed man has passed away in that very hour about which the victorious one had spoken to them.

His Sister-in-law Is Accused of Adultery

29.1 [24] The righteous one's brother had a young son. Accusations had been laid against the child's mother, to the effect that he was the offspring of an adulterous union. It happened one day that the sister-in-law of the righteous one had gone out to him to pray. When the saint saw the child and his mother, he said to her: "Send the child up to me." She sent the child up in a basket. The saint took him, and holding onto his upper arms he put him outside the enclosure's window. Present at the saint's at that time was a crowd.

29.2 Timothy then lifted his eyes to heaven and prayed: "Our Lord and mighty God, you who know our inner hearts and are privy to what is kept secret, you from whom is hidden nothing that humans do, whether good or evil — if this youth was begotten of adultery, may his soul depart when he falls on the ground; but if his mother has been falsely accused and he is the child of my brother, let him land on his feet without being harmed." When he finished speaking, he threw the child from the window — like a rock thrown from a sling. His mother began to shout and wail, but the child landed on his feet, laughing all the while, and then ran to his mother. Everyone who saw this was amazed and gave much glory to the name of God.

A Terrible Drought

30.1 Again, during the days of this righteous one there was a drought caused by a lack of rain. This was because the rain did not fall on the earth from the first day of October to the eighth day of January[77]. The earth put forth no plants and no vegetation grew. No one sowed or tilled. For this reason the people experienced great harm, the likes of which had never happened before. The people went forth to every region with prayers for rain, but because of their numerous sins God closed the gate of his mercy to them and did not send them his rain.

[76] It should be noted that only a single angel was mentioned above. Cf. the parallel at P23.2, where it is said that numerous angels are sent.

30.2 فالقى الله في افكارهم والهمهم ان يجتمعوا الى عند مختار الله تيموثاوس وذلك في اليوم الثامن[1] من كانون الثاني. فلما اصبح ذلك اليوم، اقبلت الامم متقاطرة اليه من كل جهة. فاجتمع عنده منهم خلايق لا يحصي * عددهم 142r الا خالقهم. وكان اجتماعهم اليه من بكرة والى نصف النهار. فمن شدة الحركان الناس يستترون بالشجر كاستتارهم في حر الصيف.

30.3 وان الطاهر لما ابصرهم وقد اجتمعوا اليه بامانة قوية وقدموا اليه توبة وهم يقولون: «ارحمنا، يا قديس الله ومختاره، ارحم هذه الرعية الضعيفة، فانها هالكة، واطلب لنا الرحمة وخلصنا»؛ فاجابهم البار المرضي لله قايلاً: «ومن انا العبد الذليل الحقير البطال الغير نشيط والمعوج الافكار الذي لا استحق النظر الى الله، لان صلاتي ضعيفة ولا لها جناحين فتطير بهما وتطلع الى كرسي الرب المهوب»؟ وانما اراد بهذا القول ان يقطع اولاً ظنهم فيه وان يعلمهم الاتضاع.

30.4 وانهم سجدوا قدامه باجمعهم وطرح النسوة منهم اولادهن امامه وهربن من عندهم. وصاح كافة الشعوب باسرهم من كل ناحية كمن فم واحد وقالوا: «ارحمنا، يا سيدنا». فلما شاهدهم الحبيس الفايز وانهم قد عادوا الى التوبة من كل قلوبهم ومن كل نياتهم وان افراحهم قد صارت احزاناً وغموماً، ووجوههم الى الارض، والاطفال مطروحين يبكون، والكهنة في حزن عظيم، تنهد كثيراً وطرح ذاته قدام الله وقال: «اسلك، يا ربي والاهي القوي، ان تلتفت الى ما جبلته يداك وان تعطي هاولا خليقتك مسايلهم من كنوزك المملوة غنا وخيرات ولا تتركهم المساكين يرجعون وهم خزاة.

30.5 وان كنا نحن عليك عصاة وقد خالفنا اوامرك الموصاة، فارحم انت هاولا الاطفال وارضى عنهم وتحنن على دموعهم الحارة. ونحن نسلك الرحمة وان تعطيهم مطر الرحمة، اذ قد سالوك وقد وعدت السايل بالعطية وقد قرعوا بابك ووعدت للذي يدق بان تفتح له الباب وقد طلبوا منك واوعدت الطالب بالوجدان وقد دعوك كما امرتهم، فاستجيب لهم كما وعدتهم. وانا عبدك المهين الخاضع لديك اسل رحمتك ان تقبل فيهم مسلتي؛ والا، فان * تاخذ نفسي مني، فقد انقرح قلبي 142v كما ترى، يا رب، ولا سيما على الاطفال».

30 [1] الثاني S

30.2 God then suggested to their thoughts and inspired them to gather together to God's chosen one, Timothy. This happened on the eighth day of January. That day, when morning came, from every direction the various communities came to him, one after another. There gathered in his presence a crowd whose number cannot be counted but by their creator. They kept gathering from morning till midday. It was very hot and people were forced to take refuge in the shade of the trees, even as they do in the summer's heat.

30.3 The pure one, when he saw them — they had gathered to him with such a powerful faith and were bringing their repentance to him, saying: "Have mercy on us, saint of God and his chosen one, have mercy on this weak flock, for it is perishing; request mercy for us and save us" — when he saw them, I say, the righteous one who is pleasing to God replied: "And who am I, a lowly and vile servant, dissolute and without zeal, with thoughts distorted, one unworthy to look on God, for my prayers are weak and have not wings with which to fly up to the throne of the dreadful Lord?" With these words he only wanted, first of all, to cut off their exalted opinion of him, and [secondly] to teach them humility.

30.4 All fell prostrate before him. Those of them who were women threw their children before him and fled from their presence. From every side all of the people cried out together, as if with one voice: "Have mercy on us, our lord!" When the victorious recluse saw them and how they had repented with all their hearts and minds, how their joy had become sadness and distress, how their faces were on the ground, how their children lay there weeping, how the priests were greatly afflicted with sadness — when he saw all this, I say, he sighed deeply and threw himself before God, saying: "My Lord and mighty God, I ask you to turn to what your hands have fashioned and to give these your creatures what they request from your treasures, so full of wealth and good things. Let not these poor people return in shame.

30.5 "Though we have disobeyed you and broken the commands you gave, have mercy on these children and find pleasure with them, taking pity on their hot tears. We ask you for mercy and that you give them the rain of your mercy. They have asked you, and you have promised to give to him who asks. They have knocked at your door, and you promised him who knocks that you will open the door for him. They have entreated you, and you promised the one who entreats that he will find. They have called on you as you ordered them to do; and so, answer them as you promised them[78]. Your servant, lowly and humble in your presence, I beg your mercy, that you receive my request for them. If you will not, take my soul from me, for as you can see, my Lord, my heart has been wounded, especially for the sake of the children."

[78] Cf. Lk 11.9–10.

30.6 فبينما هو مطروح على الارض يبكي، اذا هو بشبه يد مرفوعة معلقة بين كتفيه واذا هو بصوت يهتف به ويقول له هاكذا: «ايها الفاعل النشيط، قد سمعت صلاتك وقد دخلت وخرجت من قدام كرسي الله من بعد ان اعطيت كل ما سالته فيهم». فنهض البار قايماً ونظر الى المغرب، فاذا قد طلعت سحابة من الغيم كمثل الكف واتت فوقفت فوق حبس البار والناس كلهم ينظرون اليها وانها امتدت وانفرشت في السما كلها وابرقت وارعدت. فامرهم الطاهر بان يقدسوا. فلم يفرغ القداس حتى نزل الغيث وسح المطر وجرت المدود في الانهار.

30.7 وكل من ابصر هذا العجب سبح وشكر لله وله. فاجابهم البار قايلاً: «اريد من محبة الله التي فيكم ان ترسموا لكم هذا اليوم يوم توبة وتكونون تجتمعون في مثله من كل سنة الى هذا الموضع المقدس في حياتي وبعد وفاتي. وان انا وجدت دالة عند المسيح، فانا اسله معكم. وكما انكم قد اعطيتم في هذه الدفعة كل ما سالتم، فكذلك يكون لكم الى الدهر وتنالون كل ما تطلبون من الله في الصلاة». وعملوا كما امرهم به القديس وانصرفوا من عنده متعجبين ولله ممجدين وله شاكرين.

31.1 [25] ووافا البار ذات يوم رجل مسلم وكانت افكاره متعربسة من ايمان النصارى وكان يهزوا بهم. وانه، لما راى البار وسمع كلامه النافع الغير ضار ووعظه، قال في ذاته: «ان كانت امانة النصارى صحيحة، فانا اعرف ذلك من هذا الرجل». فلما عرف القديس ما قد فكر في نفسه، طلب من المسيح ان يكشف له الحق.

31.2 فبينما هو جالس تحت الحبس، عرض له النوم وغرق في نفسه فسمع صوت طير عظيم فانتبه من نومه فنظر نحو الحبس فاذا هو بطير عظيم واقف في الكوة وينتثر * من جناحيه جمر النار وهو حسن جداً. وانه فتح عينيه ونهض قايماً على رجليه وهو ينظر الى الطير. واراد ان يصيح بالقديس فلم يقدر على الكلام. فبقي لا يدري كيف يصنع. وانه هم بالنطق دفعات كثيرة فانعقد لسانه ولم يستطيع الكلام. فعلم ان كلامه قد اخذ من فمه. ووقف مرعوباً ترتعد مفاصله. فاذا بالطير قد دخل في طاقة الحبس وحمل شياً وخرج. 143r

31.3 فمن ساعته انطلق لسانه بالكلام وبدا المسلم يصرخ ويقول: «يا انبا تيموثاوس». ويردد الكلام مراراً كثيرة باسمه هاكذا حتى انتبه الاخوة كلهم واجابوه

30.6 While he lay on the ground weeping, lo, a likeness of a raised hand suspended between his shoulders and a voice that called out to him, saying: "You zealous doer [of good], your prayer has been heard, and has entered and gone out from before the throne of God, after you were given everything that you requested for them." The righteous one arose and looked to the west, and lo, a rain cloud arose. It was like the palm of a hand. While everyone watched, it came and stopped above the righteous one's enclosure. It then began to spread and expand until it filled the whole heaven, as it gave forth lightning and thunder. The pure one ordered them to celebrate the Eucharist. Before they could finish, the rain descended and flowed down, so much so that torrents flowed in the rivers.

30.7 All who saw this miracle gave glory and thanks to God and to him. The righteous one replied: "Because of the love of God that's in you, I desire you to mark this day[79] for yourselves as a day of repentance and that every year you gather together on this day to this holy spot, both during my life and after my death. And if I find freedom of access with Christ, I'll beseech him along with you. Just as you've been given everything that you requested this time, so also it will be for you until eternity: you'll receive whatever you ask of God in prayer." They did as the saint ordered and departed from his presence in amazement, giving glory to God and thanks to him.

The Conversion of a Muslim

31.1 [25] One day there came to the righteous one a Muslim with confused thoughts about the faith of the Christians, for which reason he used to deride them. On seeing the righteous one and listening to his words, which are beneficial and lacking in harm, as well as to his exhortations, he said to himself: "From this man I'll learn whether the faith of the Christians is valid." When the saint realized what the man was thinking to himself, he asked Christ to reveal the truth to him.

31.2 While the Muslim was sitting below the enclosure, he grew tired and fell asleep. He then heard the sound of a great bird. He awoke from his sleep and looked to the enclosure — and lo, a great bird standing in the window, from whose wings live coals were being strewn, a bird possessed of great beauty. He opened his eyes and got to his feet, all the while looking at the bird. He wanted to cry out to the saint but was unable to talk. He just stood there knowing not what to do. Many times he tried to talk, but his tongue was bound and he was unable to talk. It is thus that he realized that the ability to talk had been taken from his mouth; and so he stood there terrified with his joints shaking. Suddenly the bird entered the window of the enclosure, picked up something, and left.

31.3 His tongue was immediately set free and he could speak. The Muslim began to shout: "Abba Timothy!" He repeated these words many times, calling Timothy by name, until finally all of the brethren awoke and answered

[79] That is, the eighth of January. See S30.1–2, and cf. S1.2.

قايلين له: «ان البار مشتغل في الصلاة. فلهذا السبب ليس يجاوبك بشي». فعند ذلك نصب المسلم نفسه وقام ليلته تلك وكان يصيح لكي يسمعه مختار الله. فاذ هو واقف ينظر الى الحبس، وقد صاح الديك ثلثة اصوات، نظر وقد عاد الطير ودخل في كوة الحبس، كما دخل في الدفعة الاولى. فلما نظر ذلك المسلم اليه، اراد ايضاً ان يتكلم فلم يقدر. ووقف نحو ساعة واحدة. فاذا بالطير قد خرج ومضا.

31.4 فظن هو انه قد لحقه كمثل الدفعة الاولة من امساك كلامه. فانحل عند ذلك رباط لسانه وصاح الى المغبوط بنعمة الله قايلاً ببكا منه. ثم التفت اليه تيموثاوس الطاهر فقال له: «ما هي حالك وما هي حاجتك ولم تجلب وتصيح هاكذا»؟ فبدا يبكي من شدة خوفه ويقول: «لقد ابصرت اعجوبة في هذه الليلة فادهشتني». فقال له الطاهر: «وما هو الذي رايته»؟ فقال له: «اني رايت طير واحد بهي حسنه يزيد على الوصف طوله على قامة الرجل. وكان ينتثر من جناحيه جمر النار. فاردت ان اصرخ اليك فلم اقدر على ذلك. وانه حمل على ظهره من الحبس شياً ثقيلاً وخرج. فوقفت اصيح الليل كله فلم يجاوبني بحرف واحد فما سواه. وان الطير عاد فوقف في طاقة الحبس ورد ما كان اخذه من عندك. واردت ايضاً اصيح بك فلم اقدر».

143v **31.5** فقال له مختار * الله: «اذا كان من اختيار روح القدس ان تريك هذا كله وترفع عن نفسك الغطا الذي قد انبسط على جسدك ومفاصلك؛ فلله السبح؛ لان الله عرف انك مشكك في ابنه الحبيب الذي ارسله لخلاص العالم وكنت تبغضه جداً وتبخسه حقاً وترتاب في دينه وامانته؛ وها انا الان اكشف لك السر الذي رايته. وذلك انه اتفق انه كان في جبل الاكام المقدس، الذي هو داخل انطاكية، رجل متوحد سايح. وكان قد وصل الى منازل التامين بالفضايل وانه، لما تمزقت ثيابه، سال طالباً من الله فانبت له الشعر على جسده وجلله جميعه به. وكان طعامه الطعام الروحاني من الله.

31.6 فلما دنت وفاته ونقلته من هذا العالم، سال الله ان يحضرني الى عنده مع الطوبان الذي باكسندرس والقديس ايضاً الذي في باب اسقا. وقضى الله شهوته، كما قال داود النبي: ان الرب يصنع مشية الذين يتقونه ويسمع طلبتهم ويخلصهم ويحوط بهم ملايكته وينجيهم الى الدهر. فاما الطير الذي رايته، فهو ملاك الله بصورة الطير ذات الجناحين. وحيث كنت انت مصوتاً بي هاهنا، فعند

him: "The righteous one's engaged in prayer. That's why he doesn't answer you." At this the Muslim raised himself and stood there that night, shouting that God's chosen one might hear him. While he was standing there looking at the enclosure, and the cock had crowed three times, he looked — and the bird had returned and entered the window of the enclosure, just as it had done the first time. When the Muslim saw this, again he wanted to speak but wasn't able. After he had waited for about an hour, suddenly the bird came out and left.

31.4 The Muslim reckoned that there had befallen him an inability to speak, even as it had the first time. But then the fetters of his tongue were loosed and he cried out with tears to him who had been blessed by the grace of God. Timothy, the pure one, then turned to him and said: "What's wrong? What do you need? Why do you holler and shout so?" Being greatly afraid, the Muslim began to weep, saying: "This very night I've seen a wonder, and it's perplexed me." The pure one said to him: "What have you seen?" He replied: "I've seen a single bird, one beautiful and surpassing description. It was as big as a man. Live coals were being strewn from its wings. I wanted to shout to you but wasn't able. On its back it picked up something heavy from your enclosure and left. I stood there crying out for the whole night, but neither it nor anyone else answered me with a single word. The bird then returned and stood in the window of the enclosure, returning what it had taken from you. Again I wanted to shout to you but wasn't able."

31.5 God's chosen one said to him: "The Holy Spirit chose this to happen, that he show you all this, that he lift from your soul the cover that had been spread over your body and joints. To God be the glory! For God realized that you were entertaining doubts about his beloved Son, whom he sent for the salvation of the world, and that you hated him much and deprived him of [his] due, and had doubts about his religion and his faith. And behold, I shall now reveal to you the mystery that you saw. It happened that there was on the holy Jabal al-Ukkām, which is inside Antioch, a certain man, a wandering solitary. He had reached the levels of the perfect in the virtues. After his clothes became worn out, he asked and besought God, who made hair grow for him on his body and covered him completely with it. As for his food, it was spiritual and from God.

31.6 "When his death and departure from this world approached, he asked God to bring me to him, along with the blessed one who is in Alexander and the saint who is in Bāb Isqā[80]. God granted his desire, even as the prophet David said: The Lord does the will of those who fear him, and hears their request and saves them[81]. His angels surround them and save them forever. As for the bird you saw, it is the angel of God in the form of a bird possessed

80 For these two recluses, see S32. P consistently calls this person "Alexander" rather than the one "who is in Alexander."

81 Ps 145.19.

ذلك السايح كنت ولم اكن هاهنا». فلما سمع مثل هذا ذلك الرجل المسلم من القديس، صح معه الحق وزال ما كان في قلبه من الشك وسبح الله ومجده ومضى مقر بالمسيح الاقرار الصحيح.

32.1 [26] ومن بعد ذلك ايضاً قال البار لتلاميذه: «يا اولادي الروحانيين، اريد ان احبس نفسي مدة سبعة ايام فلا تتركوا احداً يصوت بي البتة. ومن اتا يطلبني، فقولوا له: ان المعلم قد جعل على نفسه انه لا يخاطب احداً الى تمام سبعة ايام». فقالوا له: «كما يامر قدسك، كذلك نفعل».

32.2 وقد كان اتفق من قبل ذلك بمدة شهرين ان واحداً من الرهبان الاخوة * قصد القديس ليتبارك منه وكان مباركاً فاضلاً. وانه تبارك من البار هذا ومن البار[1] القديس الحبيس الذي في اكسندرس ومن الحبيس البار الذي في باب اسقا. وقال لهم: «صلوا علي، يا ابهاتي، فقد عزمت على المسير الى القدس لاصلي هناك واسير ايضاً من هناك الى طور سينا». وانه سار ووصل. 144r

32.3 فلما صعد الى طور سينا وصلى في هيكل القديس موسى وانحدر راجعاً، لقيه البار تيموثاوس ومعه الطوبان الذي في اكسندرس والبار الاخر الذي في باب اسقا. فلما نظر اليهم، عرفهم واراد ان يتقدم اليهم فلم يقدر على ذلك؛ نعم، ولا من البعد قدر ان يتبارك منهم. وبقي واقفاً فزعاً مرتعداً خارجاً من باب الهيكل. فعند ذلك امر الاثنان القديسان للطوبان الذي في اكسندرس ان يتقدم يخدم قداساً؛ فتقدم وخدم القداس. فلما خدم القداس، خرجوا ومضوا. فلما تحقق ذلك الاخ وصح معه، حزنت نفسه وقال: «لقد خلفوا هاولا الاطهار في العالم غماً شديداً حيث تركوا حبسهم ووافوا الى هاهنا». وقال ايضاً وهو يبكي: «الويل لبلد فقد[2] هاولا الاطهار الذين هم مصابيح مضية». وانه من شدة غمه وحزنه رقد ونام فوق في الجبل ولم ينتبه الى الليل. فلما قام من نومه، تمم القانون كعادته ونام.

32.4 فلما اصبح، قيل له في رويا ابصرها ان يصير الى هناك. وفي الساعة الثالثة اتا القديسان المذكوران الى هيكل موسى ودخلا الى المكان وصليا وامرا الطوبان الذي في باب اسقا ان يتقدم فيخدم القداس؛ وتقدم فخدم. وان ذلك الاخ اراد

32 [1] lectio incerta — [2] فقدوها S² —

of wings. When you were crying out to me here, I was with that wandering solitary and wasn't here." When the Muslim heard such words from the saint, he realized that they were true, and the doubt in his heart ceased. He praised and glorified God, and he went away confessing Christ with a sound confession.

A Marvelous Journey to Mt. Sinai

32.1 [26] Again, after this the righteous one said to his disciples: "My spiritual children, I want to seclude myself for seven days. Don't let anyone cry out to me. Whoever comes looking for me, tell him: The teacher has resolved not to speak with anyone for seven days." They replied: "As your holy self commands, thus shall we do."

32.2 Two months before this, it happened that one of the monastic brethren went to the saint to receive his blessing. He was a blessed and virtuous monk. He received the blessing of this righteous one, as well as that of the righteous and holy recluse who is in Alexander and the righteous recluse who is in Bāb Isqā. To them he said: "Pray for me, my fathers, for I've made up my mind to go to al-Quds[82] to pray there and to continue on from there to Mt. Sinai." He went and in time arrived.

32.3 When he had climbed Mt. Sinai, prayed in the chapel of the holy Moses, and had [begun to] come back down, he was met by the righteous Timothy, along with the blessed one who is in Alexander and the other righteous one who is in Bāb Isqā. When he saw them, he recognized them and wanted to approach, but was unable. Indeed, he couldn't even be blessed by them from afar. Out of fear he stood there trembling, just outside the door of the chapel. It was then that the other two saints ordered the blessed one who is in Alexander to come and celebrate the Eucharist, which he did. When he had celebrated the Eucharist, they went out and left. When that brother investigated [this] and it became clear to him, his soul was sad and he said: "These pure ones have left behind in the world great distress, in that they have left their enclosures and come here." Again, with tears he said: "Woe to the land that has lost these pure ones, these radiant lights!" Being so greatly distressed and saddened, he lay down and fell asleep on the mountain and did not awaken until it was night. When he got up from his sleep, he performed his night office as was his custom and then went back to sleep.

32.4 When it was morning, it was said to him in a vision he saw that he stay there[83]. At the third hour, the two above-mentioned saints came to the chapel of Moses and entered it. There they prayed and then bade the blessed one who is in Bāb Isqā to come and celebrate the Eucharist, which he did. That brother wanted to come to them to receive their blessing, but was

[82] That is, Jerusalem.
[83] For the use of *ilā* here, cf. the parallel at S34.1. It should also be noted that S originally began a new section here. See the discussion in the Introduction.

ان يتقدم اليهم لكي يتبارك منهم فلم يقدر ولا استطاع ان يكلمهم فضلاً عن غير ذلك. فلما تمموا القداس، خرجوا ومضوا. فقال ذلك الاخ: «يا رب، اكشف لي هذا السر». وجعل في نفسه انه لا ينزل من الجبل حتى يكشف الله له ذلك. وفي الساعة الثالثة من اليوم الثالث اتا القديسون * الثلثة ايضاً. فلما صلوا، امرا للقديس 144v البار تيموثاوس ان يخدم القداس. فحيث تمموا القداس، خرجوا ومضوا. فعند ذلك قال ذلك الاخ: «اي شي هو هذا الامر الذي قد رايته، فانه يفوق عقول البشر»؟

32.5 ودخل وصلى في هيكل البار موسى النبي وقال هاكذا في صلاته: «اللهم، انت هو الذي نزلت، من غير ان تحد ولا توصف، في هذا الموضع المقدس على عبدك موسى راس الانبيا وجعلته صفيك وكليمك وانار سبحه من بها سبحك وقبل منك اللوحين المكتوبين باصابعك المقدسة، فاكشف لي، اللهم، وان كنت غير مستحق منك لذلك، من هم هاولا القديسون الذين هم قد يشبهون المغبوطين الذين رايتهم». فحينيذ اشرقت نعمة الله عليه وسمع كان اخر يقول له: «اذهب الى بلدك واعرف من القديسين ان كانوا هم اولايك ام لا، او يكونوا قوماً غيرهم يشبهونهم».

32.6 فوقع ذلك في قلبه مثل النار وصلى ونزل من الطور وتبارك من المتوحدين الذين هم هناك. ثم سار يريد بلده وروح القدس تقويه. وانه وصل الى بلده ووضع في نفسه انه لا يدخل الى قلايته حتى يصح معه الحق. فمضى اولاً الى الطوبان الذي باكسندرس. فلما صلى وتبارك منه وقام حتى يبتديه بالكلام، تبسم البار وتهلل وجهه وقال له: «يا ابني، اتريد ان تسايلني عن الذي ابصرته بطور سينا الجبل المقدس؟ اذا اخترت ذاك، فاذهب الى القديس الذي في باب اسقا فهو يعرفك الحق».

32.7 فلما قال له هذا القول، لم يحسن ان يرد عليه جواباً. وتبارك منه وقال له: «صلي علي، يا ابتاه». وخرج من عنده ومضى الى الطوبان الذي في باب اسقا. فلما وصل الى البار، صلى وتبارك منه. فبداه القديس وقال له: «كيف هو ابونا القديس الذي في اكسندرس، يا ابني»؟ فاجابه قايلاً: «ما هو الا صالحاً، يا ابتاه». فعجب ذلك الاخ منه كيف علم انه قد اتاه من عنده. فقال له: «يا ابني، لماذا ارسلك الي انا ولم يخبرك هو بالذي ابصرته في طور سينا؟ ولكن لا تظن، يا ابني، حيث انه قدس الذي * باكسندرس في اليوم الاول وانا في اليوم الثاني 145r امرت وقدست وفي اليوم الثالث امرنا القديس تيموثاوس وقدس، لانه اصغر اخوته،

unable, nor was he even able to speak to them — let alone anything else. When they had finished the Eucharist, they came out and departed. That brother said: "My Lord, reveal to me [the meaning of] this mystery." He then resolved not to go down from the mountain until God revealed this to him. At the third hour of the third day, the three saints came again. After they prayed, the two bade the righteous and holy Timothy to celebrate the Eucharist. When they finished the Eucharist, they came out and departed. At this that brother said: "What is this that I've seen, for it surpasses mortal minds?"

32.5 He entered and prayed in the chapel of the righteous prophet Moses, saying in his prayer: "God, though you cannot be circumscribed or described, in this holy place you descended on your servant Moses, chief of the prophets. You made him your friend and spokesman. His glory shone from the splendor of your glory. He received from you the tablets written by your holy fingers. Although I am not worthy of this from you, reveal to me, God, the identity of these saints whom I have seen, who resemble the blessed ones." The grace of God then shone on him and he heard what seemed to be another saying to him: "Go to your own land and learn from the saints whether or not these were them, or whether they were some other folks who resembled them."

32.6 These words touched his heart like fire. He prayed and descended from the mountain, and received the blessing of the solitaries there. He then returned to his own land, strengthened by the Holy Spirit. He reached his land and resolved not to enter his cell until the truth was made clear to him. He went first to the blessed one who is in Alexander. After he had prayed and been blessed by him, and stood to initiate conversation, the righteous one smiled and with a radiant face said: "My son, do you want to ask me about what you saw at Mt. Sinai, the holy mountain? If this is what you want, go to the saint who is in Bāb Isqā. He'll inform you of the truth."

32.7 When he had spoken these words to him, the monk was unable to reply. He simply received his blessing and said to him: "Pray for me, father." He then left him and went to the blessed one who is in Bāb Isqā. When he reached the righteous one, he prayed and received his blessing. The saint spoke first: "My son, how is our holy father, he who is in Alexander?" He replied: "Nothing but fine, father." That brother marveled at him, how he knew that he had come from him. He then said: "My son, why did he send you to me, while not himself telling you what you'd seen on Mt. Sinai? Be that as it may, my son, don't think that when he who is in Alexander celebrated the Eucharist on the first day and I was ordered to do it on the second day, while we ordered saint Timothy to do it on the third day — don't think, I say, that this was because he is less than his brethren: rather, it was because he was the first to receive ordination to the priesthood.

لكن لانه اخذ شروطونية الكهنوت هو اول شي. وبقوة صلاته تحمل صلاتنا وتطير وتدخل قدام الله وبها يقوين وياخذن مسلتهن».

32.8 وتبارك منه وخرج يريد الذهوب الى تيموثاوس وهو يبكي في ساير الطريق ويضرب بيده على صدره. فلما وصل الى باب الدير، صاح القديس بواحد من تلاميذه وقال له: «افتح لهذا الاخ المسكين، فانه متعوب في الطريق». وانه دخل وصلى وتبارك منه وامره بالجلوس فجلس. فقال له: «كيف لم يكشف لك الابهات الذين رايتهم ولا تتعب وتجي الي انا الحقير الخاطي؟ ولكن من اجل تعبك وتعنيك لست اخفي عنك شياً، وذلك انه كان انسان من المتوحدين في الطور الذي يدعا الاكام. وكانت اعماله عند الله حسنة. ومن اجل فضايله وتعبه، لما علم انه قد ازف وقت انتقاله من حياة هذا العالم الفاني، سال الله ان يجنز جسده انا والطوبان الحبيس الذي باكسندرس والطوبان الحبيس الذي بباب اسقا. فبعث الله ملايكته المقربين وحملوا كل واحد منا من موضعه الى جسد القديس الطاهر. فلما جنزناه ودفنا جسده، اتفق راينا على اننا نمضي الى بيت المقدس لنصلي هناك ونمضي ايضاً ونصلي في طور سينا. فقمنا وسجدنا وصلينا وطلبنا الى الله واعطانا سوالنا وحمل كل واحد منا ورده الى حبسه.

32.9 فلما دخلنا، دعا كل واحد منا بتلاميذه وقال لهم: يا اولادي، لا تتركوا واحد يصيح بي الى تمام سبعة ايام. وفي الليلة التي ابصرت، تركنا في طور سينا؛ وقدس[3] كل واحد منا يوماً وطفنا الاماكن المطهرة في البيت المقدس والاديرة التي هناك وتباركنا من القديسين الساكنين فيها الى تمام سبعة ايام. ثم رد كل واحد منا الى مكانه. وها انا الان قد عرفتك كل الحق واريد منك الا تعلم بهذا احد». فخرج ذلك الخبر وانتشر امره وظهر وصار يكرز به وينادا بذلك حتى شاع الخبر في كل المواضع في جميع الاقطار والنواحي والامصار. * 145v

33.1 [27] وبعد هذه قصد القديس ثاوظوريطس بطرك انطاكية وهو راكب في مراكب مزينة ولابس ثياب لم يلبسوها الرسل الابسطوليين. فلما صلا وتبارك منه وجلس، فتحدثا حديثاً كثيراً. فقال البطريرك لمختار الله: «بالله، ان تكن لك حاجة، فعرفني، فاني كثير احبك وحوايجك عندي مقضية». قال له مختار الله: «انا اسل

[3] وقدم S

By the power of his prayers, our prayers are picked up and fly and enter before the Lord; by them [our prayers] are strengthened and receive their answers."

32.8 The brother was blessed by him and then left to go to Timothy, weeping the whole way and beating his chest with his hand. When he reached the gate of the monastery, the saint cried out to one of his disciples: "Open up for this poor brother, for he has had to labor much on the way here." He entered, prayed, and received the blessing of the saint, who then bade him sit, which he did. The saint then said to him: "How is it that the fathers whom you saw did not reveal to you [the truth of this matter], that you might not have had to take the trouble of coming to me, wretch and sinner that I am? Nonetheless, because of your toil and trouble I'll not hide anything from you. There was a solitary on the mountain called al-Ukkām. His deeds were good in the sight of God. Because of his virtues and labor, when he realized that the time of his departure from the life of this evanescent world had come, he asked God that the funeral for his body be performed by myself, as well as by the blessed recluse who is in Alexander and the blessed recluse who is in Bāb Isqā. God sent his most intimate angels, and they bore each of us from his place to the body of the holy and pure one. After we had performed his funeral and buried his body, it happened that we thought it good to go to Jerusalem to pray there and then to go and pray at Mt. Sinai. We thus stood and prostrated ourselves, praying and beseeching God, who answered our requests and bore each of us back to his enclosure.

32.9 "When we had entered, each of us called his disciples and said: My sons, for seven days don't let anyone cry out to me. In the night that you saw [us], we were left at Mt. Sinai. Each of us celebrated the Eucharist on one day. And we visited the pure places in Jerusalem, as well as the monasteries there, and for seven days were blessed by the saints who dwell there. He then returned each of us to his place. Look here, I've now told you the whole truth, but I want you not to tell anyone about this." News of this did get out and was widely publicized. It became known and was proclaimed and announced, until news of it spread everywhere, to every region, area, and city.

Theodoret the Patriarch of Antioch

33.1 [27] After this, Theodoret the patriarch of Antioch came to the saint, riding in adorned carriages and wearing clothes such as were not worn by the messengers, the apostles. When he had prayed, been blessed by the saint, and sat, the two talked extensively. The patriarch said to God's chosen one: "By God, if you've some need, tell me, for I love you much and your needs will be fulfilled through me." God's chosen one replied: "I ask your holy self to

قدسك ان تطول روحك علي قليل حتى احدثك ما قد كشف لي عنك، وذاك اني سالت الله كيف يكون تاول هذا الركوب والزينة التي انت فيها. فاني رايت كل الرسل، وهم متوجين باكاليل المجد وانت مقصا عنهم وترا بمنظر حقير بصورة هندي.

33.2 وكثير قد حزنت عليك لهذا السبب. ولكن انا اسل قدسك ان تسلك في اثرهم ولا تعدل عن طرقهم. وليكون لك اهتمام بالارامل واليتاما وارحم المساكين وفرج عن المكروبين ولتكن الكنايس والاديرة من اكبر همك وافتقدها بالحرص وليكن بالك وحرصك ومجهودك كله للحياة الموبدة، لا لهذه الحياة النافدة. واذا انت تشبهت بالمرسلين الاطهار، استاهلت عند ذلك ان تكون معهم في الحجلة النورية». فاجابه البطرك الطاهر قايلاً: «قد قبلت واقبل كل ما قلته لي ووعيته في قلبي فصلي علي». وانه دخل الى مدينته انطاكية.

33.3 فلما مضى لذلك يومين وثلثة، اذ طرح كلام البار عنه وتوانى فيما وصاه به وعاد الى عوايده القديمة. فبعث اليه البار في الصوم الاكبر يقول له: «ان انت عدلت عن الطريقة التي وصيتك بها، فالمسيح لا يسهل لك ان تقدس الميرون في يوم الخميس الاكبر». وانه اتفق من عمل الشيطان ان قوماً من اهل انطاكية مضوا الى امير المسلمين هارون الرشيد فسعوا به اليه، اعني انهم سعوا بالبطرك. فامر هارون حينيذ باشخاصه وانفذ فرساناً ليشخصوه اليه.

33.4 وانه بلغ يوم الخميس الكبير المقدس ريس الاخمسة السنوية كلها الذي يقدس فيه الميرون. فقال البطرك في * فكره: «اين هو كلام ذلك الطوبان الذي ارسل به الي؟ يكثر كلامه في غير شي». فلما جرى هذا الفكر في قلبه، قام زعم فابدل حتى ينزل ويقدس الميرون. فاذ هو في مثل هذا، اذ وصل الفرسان اليه. فللوقت خطفوه خطفاً، كما امروا وكما لا يريد، وثقلوه بنحو من ثلثين رطلاً من الحديد وحملوه على بغل وخرجوا سايرين في الطريق. وان البطرك دفع اليهم جعلاً وسالهم ان يعدلوا به الى عند القديس تيماثاوس. 146r

33.5 فلما فعلوا ذلك واوقفوه بين يديه، قال له مختار الله: «اعلى سبيل اللهو نزلت كلامي»؟ فاجابه البطرك قايلاً: «اغفر لي من اجل المسيح، فقد اخطات، واضمني قدام المسيح وسله ان يرحمني ويفرج لي من هذه الشدة التي انا فيها».

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[86] For the sense of *abdala* here, cf. *badlah*, which is defined by GRAF, *Verzeichnis*, 21, as "priesterliches Gewand im allgemeinen, besonders Casula, Messgewand."

bear with me a bit so that I might tell you what's been revealed to me about you. I asked God how is the interpretation of this riding and the finery that you're in, and I saw all the messengers, and they were wearing crowns of glory, while you were driven out from among them and were seen with a lowly face in the form of a man from India.

33.2 "On account of this, much was I saddened for you. Nevertheless, I ask your holy self, that you walk in their footsteps and not stray from their paths. Take care of the widows and orphans. Have mercy on the poor and give relief to the distressed. But let the majority of your solicitude be for the churches and monasteries: visit them zealously. Let your mind, zeal, and all your effort be directed to life everlasting, and not this life that is passing. If you imitate the pure messengers, you will for this reason be deemed worthy of being with them in the pavilion of light." The pure patriarch answered him: "I've received and do now receive everything that you've said to me, and give heed to it in my heart. For this reason, pray for me." He then returned to his city, Antioch.

33.3 After two or three days, the patriarch cast aside the words of the righteous one, was remiss in what he had charged him, and returned to his former customs. The righteous one sent to him during Lent and to him said: "If you've departed from the way that I've charged you, Christ will not allow you to consecrate the myron on Maundy Thursday"[84]. On account of the machinations of the devil, it happened that certain people from Antioch went to the Commander of the Muslims, Hārūn al-Rashīd, and slandered him to him, that is, they slandered the patriarch. Hārūn then ordered that he be brought to him and he dispatched horsemen for this purpose.

33.4 Holy Maundy Thursday arrived, the prince of all Thursdays in the year, that Thursday in which is consecrated the holy myron. The patriarch thought to himself: "What has become of the words of that blessed one, the words that he sent to me? His words are multiplied to no end." After this thought occurred in his heart, he arose, pretentiously[85], and put on the chasuble[86] that he might go down and consecrate the myron. When he was in this state, the horsemen suddenly arrived. They seized him immediately, even as they had been ordered, even as the patriarch did not wish, and weighed him down with about thirty *raṭls* of iron. They placed him on a mule and left, traveling on the road. The patriarch, however, gave them a bribe and asked them to take a little detour with him to the place where saint Timothy was.

33.5 When they had done this and put him down in Timothy's presence, God's chosen one said to him: "Was it simply for amusement that I spoke?" The patriarch replied: "Forgive me for the sake of Christ. I've sinned. Vouch for me before Christ. Ask him to have mercy on me and deliver me from this

[84] In the numeration of the miracles found in S's margin, a new section begins here. See the discussion in the Introduction.

[85] For the idiom, cf. S41.2.

فقال له المغبوط تيماثاوس: «ها انت تخطف وتصل الى الملك هارون وتدخل عليه فيلقاك بالحرد والغضب الشديد ويامر بقتلك. والان، فان كانت لي دالة عند المسيح، فاني لن افارقك الى ان تتخلص من وعيد الملك وغضبه. وبعد ذلك فهو يرضا عنك ويعطيك الجوايز السنية، لكن انظر كيف تكون ولا تاخذ منه شياً البتة. فعند ذلك سيقول لك: سلني حوايجك كلها. فاطلب انت منه عند ذلك اولاً ان يسمع للضعفا بجزية رووسهم وان يسجل لك سجلاً بتمام رسوم الكنايس وان تبنا وتعمر والا يعارض احد الرهبان في شي، حسب ما عهد لهم اليهم العهد المسجل به الموبد صاحبهم وهو محمد».

33.6 فلما خرج من هناك، طرح الله الرحمة في قلوبهم وانزعوا عنه الحديد الذي كان عليه وساروا به وهو عين المكرم، حتى انهم، لما دخلوا به قدام هارون الرشيد، امر لوقته وساعته بضرب عنقه. فقدمه الاشراط ومدوه لضرب الرقبة. فنظر واذا هو برجل هايل المنظر قد وقف قدام البطرك ودفع عنه السيف ولم يتركه ينحط عليه. فقال له الملك: «اضرب ولا ترحم». فقال الشرطي: «لمن اضرب»؟ فقال له الملك: «اضرب رقبة هذا رييس النصارى». * فقال له: «ليس يتركني الرجل، يا سيدي، اضرب عنقه». ورفع ايضاً يده ليضربه فلم يقدر على ذلك. 146v

33.7 وانه ابعد ذلك الشرطي وقدم اخر غيره. فلما اخذ السيف ايضاً لكي يمتثل المرسوم فيه، التفت الى الملك وقال له: «لايما من هاذين النفسين اضرب»؟ فقال له الملك: «اضرب عنقي الاثنين». فرفع يده ليضرب، كما امره، فاخطات يده ومرت عنهما ناحية. فقال الملك: «هذا رجل ساحر لا شك فيه وقد عمل هذا العمل بسحره». وامر بان يتقدم رجل واحد ملعون قاتول لا رحمة في قلبه. فلما وقف امام الملك، قال له الملك: «اضرب عنق هذا الساحر بالسيف. وليكن ذلك في ضربة واحدة». فقال للملك: «لايما من هاذين الرجلين اضرب»؟ فقال له الملك: «اضرب انت ولا ترحم». فشال السيف بقوة، فمن قبل ان ينزل السيف من يده، جفت يده وصارت يابسة كمثل العود اليابس. فقام الملك عند ذلك وهو يرتعد باهت.

33.8 فتقدمت الى الملك جارية وكان يحبها جداً فقالت: «ايها الملك، انت وعدتني بان تعطيني كل ما اطلبه من مملكتك». فقال لها الملك: «حقاً، انك، ان انتي سالتيني، دفعت اليكي ما يكون مقداره الى نصف ملكي». فقالت له: «انا

hardship that I'm in." The blessed Timothy answered: "Behold, you'll be seized and come to the king Hārūn and enter into his presence. He'll meet you with fury and harsh anger and order that you be killed. Now then, if I have any freedom of access with Christ, I'll not be separated from you until you're rescued from the king's threats and anger. And after that, he'll be pleased with you and give you splendid rewards. Nevertheless, watch yourself and don't take from him a single thing. At this he'll say to you: All that you need, ask me for it. As for you, you should then ask him, first, that he give ear to the poor with regard to the head tax, and [then] that he give you a written document concerning the [freedom to] fulfill the laws of the churches, and that they be constructed and repaired[87], and that no monk be accosted in any way — in accordance with what is enjoined on them [and] for them in the pact that was drawn up in perpetuity by their master (i.e., Muḥammad)."

33.6 When the patriarch left, God cast mercy into the horsemen's hearts and they removed from him the irons that were on him. They traveled with him and he was the object of their merciful attention[88]. Eventually they brought him before Hārūn al-Rashīd, who immediately ordered that his head be struck off. Guards brought him and laid him out in order to strike off his head. He looked — and lo, a man with a frightful visage had come to stand in front of the patriarch and protected him from the sword, not letting it fall on him. The king said to him: "Strike! Show no mercy!" The guard said: "Whom should I strike?" The king replied: "Strike off the head of this one, the leader of the Christians." He replied: "My lord, the man does not let me strike off his head." Again he lifted his hand to strike him, but was unable.

33.7 The king then sent that guard away and summoned another. Again, when he had taken the sword to carry out his orders with respect to him, he turned to the king and said: "Which of these two should I strike?" The king replied: "Strike off both their heads!" He lifted his hand to strike, as he had been ordered, but his hand missed and the stroke passed to the two's side. The king said: "This man's a magician, no doubt about it. He's done this through his magic." He ordered that another man come, a foul killer with no mercy in his heart. When he stood in front of the king, the king said to him: "With a sword, strike off the head of this magician! Do it with a single blow!" He said to the king: "Which of these two should I strike?" The king replied: "Just strike! Show no mercy!" He raised the sword mightily; but before the sword could fall from his hand, his hand had dried up and become dry like a dry reed. At this the king arose, trembling in bewilderment.

33.8 There then came to the king a slave girl whom he loved much. She said: "King, you promised that you would give me whatever part of your kingdom for which I ask." The king replied: "Truly, if you ask me, I'll give you up to half my realm." She responded: "Now then, I ask your exalted self

[87] For the prohibition on building and repairing churches, see the note to P27.5.

[88] The translation is tentative.

الان اسل جلالتك ان تهب لي هذا رييس النصارى والا تقتله بل ترضا عنه». فقال لها الملك: «قد شفعتك فيما سالتني». والتفت الى مختار الله البطرك وقال له: «كن عالماً انك بهذه الجارية نجوت من القتل. وانا الان امرك ان تلزم الباب كل ايام حياتك». فاقام على بابه يرجوا خلاصه منه من الله.

33.9 اذ عرض لابن الملك علة صعبة، فورد على الملك من ذلك امر عظيم وغم كثير وانه حزن على وجع ولده. وبعث فجمع الاطبا الذين هم ببغداد مدينة السلام ودخلوا، لما حضروا، على الغلام. فلما داووه، حكموا عليه وقضوا بالموت. فامر هارون الرشيد بان يحضر البطرك اليه ليبصره. فلما ادخلوه اليه ووقعت عيناه عليه، * قال له الملك: «هل تقدر على بروه»؟ فقال له مختار الله: «من الله، 147r الذي على اسمه خرجت من بلدي وجيت بغير شهوتي، اسل له الشفا». وكان معه بركة من عند القديس تيماثاوس فدهنه في اليوم الاول منها وفي اليوم الثاني. فلما دهنه منها في اليوم الثالث، عوفي، وخرج الى خارج وهو مسرور. وكل من ابصر ذلك العجب دهش منه وتعجب ومجد الله.

33.10 وان الملك، لما راى ابنه قد بري، فرح جداً ودعا بساير قواده وبالامرا والروسا فقال لهم: «ان لي اليوم فرحاً عظيماً بهذا ابني، لانه كان ميتاً فعاش. ولكن باي شي اكافي هذا رييس النصارى الذي بصلاته وبركته بري ابني»؟ فلما سمعوا قوله هذا منه، مضا كل واحد منهم الى بيته ثم اقبلوا وهم قد حملوا معهم الجوايز العظيمة وتركوها قدام البطرك الطاهر. فاجتمع بين يديه شي ينيف على الاربعين الف دينار.

33.11 فلما راى الجوايز موضوعة بين يديه، قام وسجد للملك وقال له: «انا اسل جلالتك ان تطلق لي الكلام». فقال له: «تكلم بما تريده». فقال له الفايز: «قد قبلت هذه المواهب كلها». ووضعها قدام ذلك الغلام؛ فقبل منه ذلك. فقال له هارون الرشيد: «سلني كل حوايجك، فاني اعطيك كل ما تطلبه مني». فقال له البطرك: «انا اسلك، يا سيدي، ان تامر كل تباعك بان يوخذ الخراج من النصارى عن جزية رووسهم من كل احد على قدر حاله ويكون ذلك من اثنا عشر درهماً وما دونها والا يعارض قس ولا راهب وان تجرا الكنايس على رسومها والا يكون احد يظلم احداً منهم ولا يتعدى على احد في مملكتك». فقال له الملك: «نحن نعطيك كل ما سالته. وانا

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[90] S originally began a new section here. See the discussion in the Introduction.
[91] Cf. Lk 15.24.

to give me this man, the leader of the Christians; don't kill him, but rather find pleasure in him." The king answered: "I've accepted your intercession with regard to that for which you've asked." He then turned to God's chosen one, the patriarch, and to him said: "Know that you were saved from execution by this slave girl. Now then, I order you to attend the door all the days of your life." He was in charge of his door, but all the while he was hoping for his deliverance from it through God.

33.9 There befell the king's son a serious illness and the king was in dire straits and much distress from this, for he was sad for the suffering of his child. He sent and gathered the doctors who were in Baghdad, the city of peace, and on their arrival they examined the youth. After they had treated him, they passed their judgment on him and decided that he would die. Hārūn al-Rashīd then ordered that the patriarch be brought that he might see him. When they brought him and his eyes fell on him, the king said to him: "Can you cure him?" God's chosen one replied: "I shall ask for a cure for him from God, in whose name I went forth from my land and came here against my will." He had some "blessing"[89] from saint Timothy. With it he anointed him for two days. When on the third day he anointed him with it, he was cured and went outside with happiness. Everyone who saw this miracle was astonished and amazed, and gave glory to God[90].

33.10 As for the king, when he saw that his son had been healed, he rejoiced greatly and summoned all his officials, commanders, and leaders. To them he said: "Today I have great joy for this my son, for he was dead and now he lives[91]. And yet, with what shall I reward this man, the leader of the Christians, by whose prayer and blessing my son was cured?" When they heard these words from him, each went to his house and returned carrying great rewards, which they put down in front of the pure patriarch. In his presence had been collected in excess of four thousand dinars.

33.11 When he saw the rewards placed in his presence, he stood up and bowed to the king, saying: "I ask your exalted self to let me speak." He replied: "Say what you want." The victorious one said: "I have received all these gifts." And he placed them in front of that youth, who received them from him. Hārūn al-Rashīd then said to him: "Ask me for everything you need, for I'll give you all that you ask of me." The patriarch responded: "I ask you, my lord, to give orders to all your followers that taxes be collected from the Christians, from the head tax, from each in accordance with his circumstances (and let that be twelve dirhems and no more), that no priest or monk be accosted, that the churches be allowed to manage themselves according to their [own] laws, that there be no one who treats any of them unjustly, and that there be no unlawful treatment of anyone in your kingdom."

89 "Blessing" (*barakah*) seems to refers to a flask of oil or water over which Timothy had prayed.

ايضاً امر بان تضرب ارقاب الذين سعوا بك الى ملكي». فساله البطرك الا يوذيهم البتة.

33.12 وقدم ذلك الشرطي الذي يبست يده الى البطرك وساله ان يبريه. وان مختار الله دهنه من البركة التي كان اعطاه هي تيموثاوس. فمن وقته وساعته بري وصحت يده وعادت ككونها. فلما اقام عند الملك مدة طويلة، استاذنه في العودة 147v وقال له: «انا اسلك، ايها الملك، ان تطلقني لامضي وافتقد مدينتي». فكتب له * سجلاً بكل ما طلبه منه.

33.13 وعمل على المجي الى كرسيه وجعل في نفسه ان يقصد البار تيموثاوس ليتبارك منه. وانه اتا اليه وصلى وتبارك منه. فقال له المغبوط: «اشكر الله الذي لم اكذب عندك في الكلمة التي قلتها لك من اني لا افارقك. ولما امر الملك بضرب عنقك بالسيف، دفعت انا عنك السيف وانا ايضاً جلبت الجارية ثم سالت الملك فيك. وانا سالت الله في ابن الملك فوهب عافيته». فقال له البطرك: «ايها الاب، حي هو الرب، اني، كما ها انا انظرك هاهنا، فكذلك رايتك هناك حيث عملت هذا كله». وانه منذ ذاك الوقت جعل عليه الا يركب بمركب مزين واعتق المماليك، الرجال منهم والنسوة، وصار يركب حماراً وارتسم برسم السليحيين وسلك طريقتهم وهو يسبح الله.

34.1 [28] واتفق ايضاً ان قوماً خرجوا من بلد انطاكية وساروا على طريق زمرينا وكان ذلك يوم الخميس الكبير. فبينما كانوا طالعين من دفنا، اشتموا روايح طيبة تفوق حلاوتها ساير العطر والطيب. فلما شموا هذه الروايح، وقفوا باهتين يتنشقونها ويتلذذون بشمها. ثم انهم نظروا الى المغرب على قرب منهم جبلاً وعليه غمامة قد ظللته ودخان البخور يخرج من هنالك كمثل دخان اتون النار. فقال الواحد منهم: «قفوا الى هاهنا لكي امضي وابصر من اين قد يخرج هذا الدخان».

34.2 فلما مضى، ابصر وقد خطفت الغمامة راهباً شيخاً ومضت به نحو المشرق وبدا يبكي حيث لم يستحق ان يتبارك منه. وانه اتا الى ذلك المكان لكي يبصره. فاذا هو بسايح قد نبت الشعر على جسده وغطاه حتى انه ليس يبين منه غير عينيه وانه اخذ يهرب منه. فقال له ذلك الرجل: «من اجل الله خالقك، وان كنت غير مستحق لهذه العجيبة، اطلق لي ان اجي واشاهد هذا الامر».

The king answered: "We shall give you all that you ask. And I also shall order that the heads of those who slandered you to my royal self be struck off." The patriarch then asked that he not harm them in any way.

33.12 He then presented to the patriarch that guard whose hand had dried up and asked him to cure him. God's chosen one anointed him with the "blessing" that Timothy had given him. And immediately he was cured and his hand was made whole and returned to its former state. When he had stayed with the king for a long time, he asked for permission to return, saying: "I ask you, king, to let me go and visit my city." The king then wrote for him a document about everything he had requested from him.

33.13 The patriarch set himself to go to his throne but decided [first] to go to the righteous Timothy to be blessed by him. He came to him, prayed, and was blessed. The blessed one then said to him: "I give thanks to God — I who did not lie to you when I told you that I would not be separated from you. When the king ordered that your head be struck off by sword, it was I who protected you from the sword. I also led the slave girl to ask the king about you. And it was I that asked God concerning the king's son with the result that he gave him health." The patriarch replied: "Father, as the Lord lives, even as I see you here, so also did I see you there, when you did all this." From that time on, he made it incumbent on him not to ride on an adorned carriage. He also freed slaves, both men and women, and began to ride a donkey; and he followed the example of the apostles and walked in their paths, giving praise to God.

He Rides on a Cloud

34.1 [28] Again, it happened that some people went out from Antioch. They traveled by way of Z.m.r.y.nā. This took place on Maundy Thursday. While they were ascending from Daphne, they smelt beautiful odors, the sweetness of which surpassed all unguents and perfumes. When they smelt these odors, they stood there in wonderment, sniffing them and relishing their smell. They then looked to the west — near them was a hill. On it was a cloud that overshadowed it, and the smoke of incense was coming forth from there, just like the smoke of an oven afire. One of them said: "Stay here that I might go and see whence this smoke comes."

34.2 When he went, he looked — and the cloud had seized an elderly monk and taken him to the east. He began to cry because he had not been deemed worthy to receive his blessing. He then went to that place to look at it — and behold, a wandering solitary whose hair had grown so long that it covered his body, so that nothing could be seen of him but his eyes. As he was making to flee from him, that man said to him: "For the sake of God your creator, though I am unworthy of this miracle, permit me to come and see this thing."

34.3 وانه لم يلتفت اليه. * فقال له: «باسم ربنا ايسوع المسيح، اسلك الا 148r تخفي عني الحق وعرفني من هو هذا الرجل الذي حملته الغمامة. وانت ايضاً، فمن انت»؟ فوقف عند ذلك وقال له: «لا تتقدم الي وانا من اجل انك قد استحلفتني باليمين العظيمة لست اخفي عنك شياً وذلك اني انا رجل مسكين وصعدت الى جبل الاكام اطلب من الله من اجل خطايايي. فلما تمزقت ثيابي وبليت، سالت الله ان يستر جسدي فغطاه بهذا الشعر الذي تراه. ولان ربنا ايسوع المسيح الذي بذل جسده ودمه مغفرة للعالم، سالت من الله ان اخذ القربان المقدس. فبعث الي بالقديس الطوبان تيماثاوس الذي بكاخشتا[1] فقربني هاهنا جسد المسيح وهو الذي ابصرته وقد حملته الغمامة وردته الى حبسه».

34.4 فسجد له ذلك الرجل وتبارك منه وقال له: «صلي علينا وعلي خاصة، يا ابي». وفيما هو ينظر اليه، اذ خطف وتعالا الى جو الهوا حتى غاب عن عينيه. ونزل وهو يسبح لله ويمجده. وجعل في نفسه ان ياتي الى تيماثاوس المغبوط فياخذ صلاته. فلما دخل الى الدير وصلى فيه وتبارك منه، وقال البار: «يا ابني، ان الله اراك ان تبصر ما رايته في طريقك، ولكن لا سلطان لك الان ان تحدث به احداً من الناس الى ان اموت وانتقل الى المسيح». وان ذلك الرجل اخبر بهذه العجيبة.

35.1 [29] وكان بقرفل رجلان اثنان يلقطان العفص. فلما وصلا الى جبل عالي كثير الشجر، سمعا اثنين يصليان صلاة التاسعة. وانهما تقدما لينظرا ما هو الصوت الذي سمعاه فوجدا رجلاً سايحاً وهو يزمر. فلما قال الذكسا، قالا له: «نحن نقسم عليك بالله الحي ان تقول لنا من انت وقد نراك واحداً ونسمع اخر يجاوبك ولسنا نراه».

35.2 فقال لهما: «الويل لنفوسكما من الله الذي تحلفان بالذي ترعد الارض منه؛ ولكن لاجل ما قد استحلفتماني به وعظم * عظمته فانا اقول لكم اني مقيم 148v هنا[1]. والصوت والنغمة التي لا يرا صاحبها، فاني تقت واشتهت نفسي ان اصنع صلاة مع القديس تيماثاوس الذي هو في الضيعة المسماة كاخشتا وقضى الله شهوتي وهو الذي يزمر معي. فامضيا الان انتما بسلام».

34 [1] بكاخشا S

35 [1] add. منذ زمان طويل S^2 —

34.3 When he did not turn around, the man said: "In the name of our Lord Jesus Christ, I ask you not to hide the truth from me, but tell me who this man was, the one whom the cloud bore away. And you also, who are you?" At this the man stopped and said: "Don't come near me! Because you have adjured me by such a great oath, I'll not hide anything from you. I'm a wretched man. I ascended Jabal al-Ukkām to beseech God on account of my sins. When my clothes were in tatters and worn out, I asked God to cover my body, and he concealed my body with this hair that you see. Because of our Lord Jesus Christ, who gave up his body and blood for the forgiveness of the world, I asked God that I might receive the holy Eucharist. He sent me the blessed and holy Timothy, who is in Kākhushtā, and he imparted to me here the body of Christ. It was he whom you saw; and the cloud took him away and returned him to his enclosure."

34.4 That man prostrated himself to him and received his blessing, and said to him: "Pray for us and especially for me, my father." While that man was looking at him, suddenly the elder was seized and ascended into the air, until he disappeared from his eyes. That man came down, giving glory and praise to God. He then resolved to come to the blessed Timothy and receive his prayers. When he had entered the monastery, prayed in it, and been blessed by him, the righteous one said: "My son, God showed [it] to you, that you might see what you saw on the road. Nevertheless, you don't have authority now to speak of it to anyone, until I die and depart to be with Christ." That man [in time] did speak of this miracle.

A Marvelous Encounter

35.1 [29] There were in Q.r.f.l two men out gathering nutgalls[92]. When they reached a lofty hill with many trees, they heard two men praying the prayer for the ninth [hour]. They approached to see what was the sound that they heard and found a single wandering solitary reciting the psalms. After he finished his prayers, they said to him: "We adjure you by the living God to tell us who you are. We see only you, yet we hear another answering you [in the recitation], though we don't see him."

35.2 He replied: "Woe to your souls from God, you who utter an adjuration by him at whom the earth trembles! Nonetheless, on account of him by whom you've adjured me and his great majesty, I'll tell you that I dwell here. As for the voice and the chant, whose source is not to be seen — I desired and my soul longed to pray with saint Timothy, who is in the village called Kākhushtā, and God fulfilled my desire. It's he who recited the psalms with me. And now, go in peace."

[92] The reading of S is somewhat confused. Initially, after *bi-Q.r.f.l* and before *ithnān*, S^1 wrote *wa-q.b.l b.b.f.r.q.l*, which would appear to be nonsensical. What may be a later hand then cancelled the offending phrase and added above the line *rajulān*.

35.3 فهربا[2] من هناك من اجل خوفهما، وان الطاهرين عاودا في صلاتهما والرجلان يسمعان صوتهما. وان الله يسر لهما ان لقطا عفصاً عظيماً في الكثرة فلقطا حاجتهما وزيادة عليها متضاعفة وانصرفا وهما يسبحان لله ويمجدانه.

36.1 [30] واتفق ايضاً انه مات احد الاخوين اللذين تربا عندهما مختار الله تيماثاوس بكفرا رموا، كما ذكرنا فيما قبل، وكان اسمه دانيال. فاجتمعوا الى جنازته اقليرس الدقس كله باجمعهم والبطرك. فلما اتوا، في الساعة الاولى من النهار، والميت مطروح قدام البار تحت الحبس والكوة مغلقة؛ وكان رسمه، اذا هو اغلقها، لا يقدر احد ان يصيح به الى ان يفتحها هو.

36.2 فلما نظر البار الى تلميذه الذي كان يتعزا به قد تنيح، حزن عليه جداً والقى نفسه قدام الله وهو يبكي ويقول: «اللهم، يا رب، اغفر لهذا المسكين، الذي كنت اتعزا به، ساير ذنوبه؛ والا، فخذ نفسي انا عبدك». وانه احس مثل اليد التي رفعت بين كتفيه فوافاه صوت يقول: «لاجل حبك له قد غفرت خطاياه؛ وهذه التي تسل في الصلاة من اجلها، فقد يكون لك مثلها؛ ما دام هذا العالم لا تتسلط يد الشيطان العدو ولا يقدر ان يوذي الذي يكون في موضعك محبوساً؛ وان كان منهم يكون افتخار وجربوا[1] من شهوتهم، فلهم هي الخطية».

36.3 فلما سمع مثل هذا مقولاً له، تعزا من حزنه وفتح الطاقة؛ ودفنوا ذلك الاخ. فلما انصرفوا الجماعة، طلع ميخاييل تلميذه اليه وهو اخو ذلك الميت وقال له: «يا ابتاه، * من اجل ماذا صنعت بنا هاكذا؟ وبقي الشعب كله متعجباً لتاخرك». فقال له: «يا ابني، حيث ابصرت اخاك انه كان يعمل بارادي بكل حرصه وجهده، طلبت الى الله وسالته ان يغفر له خطاياه». فلما عرف ذلك الاخ هذا، شكر الله ومجده. 149r

37.1 [31] كانت ايضاً امراة بكاخشتا مسكينة وانها جمعت من عملها وتعبها وابتاعت كتاناً وعملت منه ثوبين حتى تبيعهما وتبتاع لها حنطة بثمنهما. فدخل

[2] فهربنا S

36 [1] وجربو S

35.3 They fled in fear from there. But as for the two pure ones, they returned to their prayer, and the two men could hear their voice. God facilitated their gathering of a great many nutgalls. As a result, they gathered what they needed and more — twofold, in fact — and then went their way, giving glory and praise to God.

The Death of Daniel

36.1 [30] Again, it happened that there died one of the two brethren with whom God's chosen one, Timothy, had been reared in Kafrā R.m.wā, as we mentioned in the preceding[93]. His name was Daniel. All the clergy of the whole of al-D.q.s, as well as the patriarch, gathered for his funeral. When they had come — at the first hour of the day — the corpse was laid out in front of the righteous one under the enclosure, the window of which was closed. It was his custom, when he closed it, that no one was able to call out to him until he should open it.

36.2 When the righteous one saw that his disciple, by whom he used to be consoled, had passed away, he was quite sad for him. With tears he threw himself before God, saying: "God, my Lord, forgive this wretch all his misdeeds, he by whom I used to be consoled. If you will not do this, then take the soul of me your servant." He then felt something like the hand that had been raised up between his shoulders[94] and there came to him a voice that said: "Because of your love for him, I've forgiven him his sins. This for which you ask in your prayers, you'll have the likes of it. As long as this world lasts, the hand of the devil, the enemy, will not have the authority, nor will he be able to harm him who is enclosed in your place of residence. But if there is pride among them and they are tempted by their desire, that will be a sin for them."

36.3 When he heard such things said to him, he was consoled from his sadness and opened the window, and they buried that brother. When the crowd had departed, Michael, his disciple, the brother of the deceased, climbed up to him and said: "Father, why did you treat us so? All the people stood there in wonder at your delay." He replied: "My son, when I saw that your brother did what I wished with all his zeal and effort, I besought and asked God to forgive him his sins." When that brother learned this, he gave thanks and glory to God.

He Helps a Poor Woman

37.1 [31] Again, there was a poor woman in Kākhushtā. From her work and toil she collected [some money] and bought some flax, from which she made two garments. These she planned to sell in order to buy from the pro-

[93] See S3.1, 22.2.
[94] Cf. S30.6.

انسان سو فاخذهما من بيتها. وانها جات الى البار مختار الله وقالت له: «اريد منك، يا حبيس الله، ان ترحمني من اجل الله، فقد دخل بيتي انسان سو وقد اخذ لي ثوبين؛ والله يشهد بصدقي وان من عملي وتعبي اصلحتهما وكنت اومل ان ابتاع لي بثمنها حنطة».

37.2 فقال لها مختار الله: «اصعدي الى العلو الذي هو فوق بيتك وخذيهما من الوسادة القز وسبحي الله الذي رد عليك رجاك[1]».

38.1 [32] ووافى الى البار رجل من العمق، لما سمع بان الطوبان يعرف الاسرار. فقال في نفسه: «ان لم ابصر بعيني ذلك، لم اصدق به». وخرج عازماً الى البار قاصداً فلقيه رجل غيره ودفع اليه ثلثة دنانير بركة ليدفعها الى البار. فمن قبل ان يصل الى الدير، عدل عن الطريق فدفن دينارين في قبر خارج الدير واخذ معه ديناراً واحداً.

38.2 ودخل الى الهيكل وصلى وتبارك من القديس. ثم طلع الى البار واخذ صلاته ودفع اليه ديناراً واحداً فقال له: «اقبل، يا ابانا، هذه البركة المبعوثة اليك على يدي». فلما دفع اليه الدينار، قال له: «صلي علي، يا ابتاه». فقال له مختار الله: «انظر، يا ابني، واحذر ان تنسا الدينارين الاخرين اللذين دفنتهما في القبر». وانه عجب ورد الدينارين اليه[1] وبقي[2] مرعوب ومرتعد الفرايص[3] من خوفه وهدى من تشكيكه وامن به[4]. *

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39.1 وكانت ايضاً امراة[1] ممتحنة من الشيطان. فلما سكن وجعها قليلاً، دخلت تنسج في نولها. فعرض لها العارض وصرعها العدو المعارض امام النول؛ وازبدت وقطعت النول ولم تزل تختبط من العدو.

39.2 وان اللعين بدا يقول: «يا سيدي تيموثاوس، هي قطعت النول ولست انا؛ فارحمني ولا تعاقبني بسياط النار». ولم يزل يصيح ويستغيث ويطالبه بالرحمة

37 [1] رحلك S ‖ post رجاك add. فمضت الى منزلها فوجدت الشي كما قال لها القديس فشكرت الله واثنت بالشكر لقديسه S^2

38 [1] canc. اليه ... وانه S^2 — [2] lectio incerta — [3] canc. S^2 — [4] add. ولم يرد على القديس جواب بل مضى بعد سكون رعدته الى القبر واخرج الدينارين وجابها الى القديس واستغفر منه فصفح ذنبه ومضى وهو يسبح الله ويثني بالشكر للقديس S^2

39 [1] add. بكاخشتا S^2

ceeds some wheat. A wicked man entered, however, and took them from her house. She came to the righteous one, God's chosen, and to him said: "Recluse of God, I desire you to have mercy on me for the sake of God, for a wicked man entered my house and has taken two garments belonging to me; God is witness to my truthfulness and that from my own labor and toil I prepared[95] these, hoping to buy with the proceeds some wheat."

37.2 God's chosen one replied: "Go to the rise above your house and get them from the silk pillow, and give glory to God who has restored to you your hope."

He Knows What Is Hidden

38.1 [32] There came to the righteous one a man from al-ʿAmq, after he had heard that the blessed one was aware of what is kept secret. He said to himself: "If I don't see this with my own eyes, I won't believe it." Fully resolved, he left, making his way to the righteous one. He was met by another man who gave him three dinars as a gift for him to give to the righteous one. Before he reached the monastery, however, he got off the road, buried two dinars in a tomb outside the monastery, and brought along but a single dinar.

38.2 He entered the chapel, prayed, and was blessed by the saint. He then went up to the righteous one, received his prayers, and gave him the single dinar, saying: "Receive, our father, this gift sent to you through me." After giving him the dinar, the man then said: "Pray for me, father." God's chosen one replied: "My son, see to it and be careful lest you forget the other two dinars you buried in the tomb." He marveled at this and returned the dinars to him. He remained there terrified, shaking violently out of fear; he then ceased from his doubt and came to believe in him.

A Woman Afflicted by the Devil

39.1 Again, there was a woman who was afflicted by the devil. When her suffering abated slightly, she went inside to weave at her loom. The fit then came on her and the enemy who was attacking threw her down in front of her loom. She foamed at the mouth and busted the loom as she was continually being struck by the enemy.

39.2 The accursed one then began to say: "My lord Timothy, it was she who broke the loom, not I; have mercy on me and do not punish me with fiery whips." He kept shouting and calling for help, beseeching him for

[95] The translation is tentative.

حتى بريت. وعقلت تلك المراة من يومها. فلما وافت اليه، قال لها الطاهر: «اظهري توبة بدل بروك». فذهبت وهي تمجد الله وتشكره.

40.1 [33] وكان ايضاً رجل صديق يخاف الله وكان من اهل الضيعة المعروفة ببسنس. وكان، كل ما صار له امر، قد وافى الى الفايز بنعمة الله وكشف له سره. وانه وافاه يوماً على رسمه. فلما راه البار، بدا بالبكا. فلما لم يعرف خبره، خرج ذلك الرجل وسجد لقدسه[1] وقال له: «حقاً، اني ما اقوم من هاهنا الى ان تعرفني سبب بكايك، ما هو». فقال له: «يا ابني، قدم توبة ووصي ببيتك، فانه من وقتنا هذا الى تمام سبعة ايام توخذ منك نفسك؛ ولكن، اذا انت وقفت قدام منبر المسيح، فاذكرني».

40.2 وانه طلع الى منزله ودبر كل ماله تدبيراً حسناً ومرضياً لله وتاب الى الله توبة خالصة. فعند تمام الايام السبعة اتاه المغبوط بالنعمة تيموثاوس في النوم وسلم عليه وقال له: «امضي بسلام الرب». فعند ذلك صاح باهل بيته وقال لهم، من غير ان يكون عليلاً ولا متوجعاً: «قد ذكر لي الطوبان تيموثاوس اني في يومي هذا اموت؛ ولكن كونوا بسلام». ومع تمام كلمته هذه اسلم روحه لله[2].

41.1 [34] واتا ايضاً الى الدير عند البار رجل كبير من روسا مدينة حمص ومعه زوجته وكانت من بنات الروسا هناك. ومن فرط جمالها وحسنها منعها زوجها من الدخول والخروج ولم * يفسح لها في ان تبرح من بيتها. وانه اتا ذات يوم ولم يجدها فوقع في قلبه انها زانية. فاقبلت هي تحلف له وتقول: «اني ما عرفت رجلاً سواك». فقال[1] لها هو: «ان الشك الذي في قلبي منك لن يزول ابداً منه دون ان تمضين معي الى البار تيموثاوس الذي هو في كاخشتا». 150r

41.2 وانهما سارعا في القصد الى مختار الله وصليا وتبركا منه. فلما علم الطاهر بروح القدس الساكنة فيه انها زانية، قال لزوجها: «لا تتركها، يا ابني، تحلف، فاننا قد امرنا بالا يحلف انسان صادقاً ولا كاذباً. وان كانت قد اخطات، فان الله سيكافيها». فبدت عند ذلك تبكي وتنتحب وتحاسب زوجها وتحتسب الله

40 [1] lege لقدميه? — [2] add. فخبر اهله بذلك لكل احد وجميع من سمع ذلك فسبح الله واثنا الشكر S^2 لقديسه

41 [1] ante فقال add. فلم يصدقها S^2 —

mercy that she might be cured. And from that day that woman regained her senses. When she came to the pure one, he said to her: "Show repentance for your healing." She left, giving glory to God and thanks to him.

He Knows a Man Will Die

40.1 [33] Again, there was a honest and god-fearing man, an inhabitant of the village called B.s.n.s. Whenever a matter came up, he would go to him who is victorious through the grace of God and reveal to him his secret. One day he went as was his custom, and when the righteous one saw him, he began to weep. When he could not figure out what was going on with him, that man went out and prostrated himself to his holiness[96], saying: "Truly, I'll not arise from here until you tell me just why you're crying." He replied: "My son, offer repentance and bequeath your house, for seven days from now your soul will be taken from you; nevertheless, when you stand before the dais of Christ, remember me."

40.2 The man went up to his residence and disposed of his estate in a manner fitting and pleasing to God, and offered salvific repentance to God. When the seven days were up, he who is blessed by grace, Timothy, came to him in a dream and wished him peace, saying: "Go in the peace of the Lord." At this the man shouted to the people of his house, saying (and he wasn't even sick or in pain): "The blessed Timothy told me that I shall die this day. And yet, be in peace!" As he finished speaking these words, he gave up his spirit to God.

A Woman Accused of Adultery

41.1 [34] Again, a man came to the monastery, to the righteous one. He was a notable, one of the leaders of Homs. He brought along his wife. She was one of the daughters of the leaders there. Because of her surpassing beauty and comeliness, her husband prevented her from coming and going, and did not permit her to leave her house. One day he came home and did not find her, and there came on his heart that she was an adulteress. She began to swear to him, saying: "I've known no man other than you." He responded: "The doubt in my heart concerning you will never cease from it until you go with me to the righteous Timothy, who is in Kākhustā."

41.2 They hastily made their way to God's chosen one, prayed, and were blessed by him. When the pure one through the Holy Spirit dwelling in him knew that she was an adulteress, he said to her husband: "My son, don't let her take an oath, for we've been given orders that no one take an oath, whether truly or falsely[97]. If she's sinned, God will requite her." At this she began to weep and sob, calling her husband to account and invoking God

[96] The expressions seems odd. Perhaps *li-qudsihi* ("to his holiness") should be emended to read *li-qadamayhi* ("at his feet").

[97] Cf. Mt 5.33–37.

عليه زعمت وهي تظن ان امرها قد خفي على القديس. وقالت: «اني لست ازول من هاهنا حتى احلف». وانها بادرت بقحة وتعلقت بسلسلة حبل[2] البار ثم قالت: «وحق هذا العمود الذي يسكنه هذا المغبوط الحبيس تيموثاوس، اني ما عرفت رجلاً غير زوجي». فلما قالت هذا، لبست ثوباً من البرص لوقتها وساعتها وابيض بدنها كله كالثلج.

41.3 فلما نظر بعلها الى هذه العقوبة التي نالتها سرعة، بدا يبكي بكاءً مراً وهو يقول: «انا اسلك، يا مختار الله، ان تعجل عليها بالموت حتى لا انظر هذه المصيبة التي اصابتها، او تسل الله ان يشفيها». حينيذ اخذ البار ماءً في انا ورفع عينيه الى السما وقال: «يا ربنا ايسوع المسيح، الذي نقيت سمعان من برصه وكذلك مريم النبية اخت موسى النبي الاول وغيرهم ممن يشهد بهم انجيلك المقدس واشعيا النبي، حيث قدم اليه الملاك جمرة النار بالكلبتين وقال له: اني قد اقدم هذه الى شفتيك لتطهرك من اثمك ويوخذ خطاياك، انت ايضاً، بكثرة رحمتك، يا رب، نقي هذه المراة من نجاسة البرص». واخذ زوجها ذلك الما ثم طرحه على بدنها فتناثر البرص منها كله وتنقت منه[3]. ورجعا الى بلدهما وهما يمجدان الله. * 150v

42.1 [35] وصار ايضاً في بعض الايام شتا وضباب وظلمة مدلهمة على وجه الارض كلها وكان يسمع من جوف الارض العجيج والدوي والضجيج حتى ان الناس ايسوا من الحياة. وكمثل المبادرة الى المينا الكاينة من ركاب البحر طلباً للسلامة من الغرق، فكذلك اسرعوا الى البار الذي هو مينا الخلاص وهم يبكون ويقولون: «يا ابتاه الرحيم، ادرك العالم وسل ربك فينا بدالتك عنده. فقد اشرفنا على الهلاك بخطايانا».

42.2 فعند ذلك القى القديس نفسه قدام الله وهو يقول: «يا رب، لا بغضبك تبكتني ولا برجزك تودبني؛ يا رب، لا تصرف وجهك عنا ولا تطرحنا من قدامك، فانت هو الرووف بنا ونحن جبلتك؛ فانت، يا رب، ارحمنا». فاوري شخص رجل يمسك البحر السفلي وقلب البحر والخليقة كلها التي تحت السما.

[2] lege حبس? — [3] add. وعاد جسمها الى لونه الطبيعي S²

[103] Cf. Isa 6.6–7.
[104] Cf. Ps 38.1.
[105] Cf. Ps 102.2.

against him, pretentiously[98], supposing that what she had done was hidden from the saint. She said: "I'll not leave here until I take an oath." She then brazenly hastened forward and clung to the chain of the rope[99] of the righteous one, and then said: "By the truth of this pillar[100] on which dwells this blessed recluse Timothy, I've not known a man other than my husband." When she had said this, she was immediately clothed with the garment of leprosy, and her whole body became as white as snow.

41.3 When her husband saw this punishment come on her so swiftly, he began to weep bitterly, saying: "I ask you, God's chosen one, to hasten her death so that I'll not have to see this calamity that has befallen her. Either that, or ask God to cure her." The righteous one then took water in a bucket and lifted his eyes to heaven, saying: "Our Lord Jesus Christ, you purified Simon from his leprosy[101]. You purified Miriam the prophetess, the sister of Moses the first prophet[102], and others about whom testimony is given in the holy Gospel. You purified Isaiah the prophet, when the angel brought him a burning coal with a pair of tongs and said to him: I bring this [coal] to your lips that it might purify you from your fault and that your sins might be taken [from you][103]. You also, by your many mercies, my Lord, purify this woman from the stain of leprosy." Her husband then took that water and threw it on her body, and all the leprosy fell away from her and she was purified of it. And they returned to their city, giving glory to God.

He Fixes the Weather

42.1 [35] Again, one day it was rainy and foggy with a deep darkness on the face of the whole earth, and from the depths of the earth were heard a cry, a noise, and a din, so that the people despaired of life. Like the hastening of riders on the sea to the harbor as they seek safety from the deep, so also did they hasten to the righteous one, the harbor of salvation, weeping and saying: "Merciful father, be cognizant of the world and ask your Lord about us through your freedom of access with him, for we're on the brink of perdition because of our sins."

42.2 At this the saint threw himself before God and said: "My Lord, censure us not in your anger, and punish us not in your wrath[104]. My Lord, turn not your face from us, and cast us not from your presence, for you are merciful to us and we were fashioned by you[105]. You, my Lord, have mercy on us." The likeness of a man then appeared. He was holding the lower sea and turning upside down the sea and the whole creation under heaven.

[98] For the idiom, cf. S33.4.

[99] The expression seems odd. Perhaps *ḥabl* should be emended to read *ḥubs*, in which case one would translate: "the chain of the enclosure."

[100] See the discussion at P34.2.

[101] Cf. Mt 26.6 and Mk 14.3.

[102] Cf. Num 12.10–15.

42.3 ثم ان البار التفت الى ايقونة الطاهرة ام النور مرتمريم والدة الاهنا وقال: «ايتها البتول الطاهرة والعذرا البهية الفاخرة، خاصينا. فقد ايسنا من الحياة بالكلية واشرفنا على العطب ان لم تلتفتي الينا». ثم رفع ايضاً الى السما راسه وراى السيدة ام النور وقد بسطت يديها الى ابنها والاهها قايلة له هاكذا: «يا ربي والاهي. احفظ وديعة الناس الذين ملكتهم».

42.4 فلما ان راى البار هذا وسمعه وصدق، قام من الارض التي كان ملقا عليها والتفت الى الشعب وقال لهم: «ان الله قد قبل توبتكم ورفع سخطه عنكم، ولكن قدموا توبة لهذا السبب ونيحوا الله برحمتكم للمدنفين والمساكين والارامل والايتام والمبتلايين لتعاينوا خيرات العالم الحاضر والعالم الاتي». فصار بغتة عجب عظيم واشرقت الشمس وانصرف الخلق وهم يمجدون الله ويشكرون مختاره.

43.1 [36] وكان ايضاً رجل من اهل بلد فارس وله ابن وحيد وكان ذا غنا ومال جزيل وانه عرض لابنه استرخا ولم يقدر يمشي. فجمع ابوه اطبا الفرس وبلد فارس كلهم والحكما[1]، فلم يقدروا على بروه. فسمع بخبر البار وانه يصنع العجايب ويظهر الايات فاقام واعد له زاداً للطريق لمدة ثلثة اشهر وحمل على بغل هدايا واخذ ابنه معه وركب فرسه * واخذ معه ثمان ماية دينار. 151r

43.2 فلما سار مسيرة ستة ايام، خرج عليه اللصوص فاخذوا كل ما كان معه ولم يتركوا معه شياً واستاسروا ولده. وبعد الجهد افلت على فرسه فوقف مفكراً في نفسه وهو يقول: «اي شي اصنع وكيف اعمل»؟ ودخل الى مدينة وباع سيفه وابتاع له طعاماً وسار في طريقه فسقط في الطريق فرسه ميتاً وفرغ ما كان معه ولم يبقا معه شي غير ثلثة دراهم فقط.

43.3 فبدا الشيطان يطرحه في الاياس وقطع الرجا. وانه ابتاع مزوداً بدرهم وجعل فيه زاداً بدرهمين وسار حتى وصل الى ضيعة تيزين وهو ياكل من الدرهمين. فلما نظر الشيطان الى عظم امانة ذلك الرجل، وسوس في قلبه وقال له: «احسب انك قد دخلت الى عند القديس وعرفته ما لحقك في طريقك واخبرته بقصة ابنك،

43 [1] add. وبذل لهم مالاً جزيلاً S² —

42.3 The righteous one then turned to the icon of the pure one, the mother of light, lady Mary, the mother of our God. He said: "O virgin pure and sumptuously beautiful, save us, for we have despaired of life completely and are on the brink of ruin — if you do not turn to us." He then lifted his head to heaven again and saw the lady, the mother of light, and she had stretched out her hands to her son and her God and was saying to him: "My Lord and my God, preserve what has been entrusted to you by these people over whom you hold sway."

42.4 When the righteous one saw this, and heard it and believed, he arose from the ground on which he had thrown himself and turned to the people, saying: "God has received your repentance and has lifted his wrath from you; nonetheless, for this reason offer [yet more] repentance. Comfort God[106] by your mercy to those who are ill and poor, to widows and orphans, and to those who are afflicted. In this way you will experience the good things of the present world and of the world to come." Suddenly a great wonder occurred and the sun came out, and the people departed, giving praise to God and thanks to his chosen one.

The Healing of a Persian's Son

43.1 [36] Again, there was a man from the land of Persia who had but a single son[107]. He was wealthy and rich. There befell his son a certain languor such that he was unable to walk. His father gathered all the doctors of Persia[108] as well as the sages, but they were unable to cure him. He then heard of the righteous one, how he worked wonders and manifested signs. He thus stood up and made ready provisions for a journey of three months. He put gifts on his mule and took his son along. He rode his horse and brought along eight hundred dinars.

43.2 When he had traveled for six days, he was attacked by robbers who took everything he had, leaving him not a thing; they even took his son captive. It was only with some effort that he himself got away on his horse. He stopped and thought to himself, saying: "What should I do and how should I proceed?" He entered a city where he sold his sword and purchased some food for himself, and continued on his way. But then his horse dropped dead on the road and everything he had was lost, excepting his last three dirhems.

43.3 The devil then began to cast him into despair and cut off his hope. He purchased for one dirhem a bag into which he put two dirhems' worth of provisions, and he traveled on until he reached the village of Tīzīn, all the while eating of the two dirhems. When the devil saw the great faith of this man, he whispered in his heart, saying: "I suspect that when you've entered into the presence of the saint and told him what happened to you on the road and

[106] This seems an odd expression. It would be tempting to emend the text but for the parallel at S45.1.

[107] S's account differs significantly from P's. See the note to P36.1.

[108] "al-Furs" and "Bilād Fāris" are synonymous.

فانه يقول لك عند ذلك لا محالة: لو كنت على امانتنا، لعوفي ابنك؛ ولما لم تكن على ديننا، فلن يبرا ابنك». فلما وسوس له الملعون هذه الافكار، قال في نفسه: «فلو بقي ابني ولا يبرا، لما اخلي ديني وامانتي». وانه اراد العودة الى خلفه. ثم انه عاد الى فكره ايضاً وقال: «فلعل الرجل لا يسايلني عن شي من هذا ولا يذكره لي البتة».

43.4 فعند ذلك وصل الى الطاهر وصلى ففاوضه البار بكل ما جرى له في طريقه من اوله الى اخره، حتى كانه انما كان حاضره، وكيف خرج عليه اللصوص قطاع الطريق واخذوا منه الثمان ماية دينار والصبي والبغل بما عليه، وكيف نفق فرسه، وكيف باع سيفه ولم يبقا معه غير الثلثة الدراهم، وكيف كان اكله منها الى تيزين، وحيث فكر في الرجوع في طريقه. وقال له ليس دين النصارى محتاج اليه وعرفه ان المسيح لم يستر عنه شياً من امر طريقه.

43.5 ثم قال له: «وجيت ايضاً الى تيزين ووسوس لك الملعون واشار عليك بان ترجع وقال لك باني اريدك ان تخلي امانتك؛ ولكن اعلم ان الله لا يلزم احداً[2]؛ وبقصدك الى الله بدياً والي بعده، فقد قبل الله امانتك وقد قبلت صلاتك قدام الله في ابنك وعوفيت ساير اعضايه وهو اليوم صحيح الجسم، كما تحب. وعند عودتك الى بلدك يلقاك ابنك * وهو مع عبيدك في الحقل؛ ولن ينقص زادك هذا الى ان تصل الى بلدك. فلا تحزن وطيب نفسك وثق بالله وبقولي هذا لك». 151v

43.6 وان البار اخرج له فرنة من الخبز ودفعها اليه. فلما قال له هذا وخرج من عنده، قال له: «اذا كان في السنة الاتية، جيني بولدك الى هاهنا». فخرج ذلك الرجل وسار في طريقه ولم يعوزه شي حتى دخل الى بيته، كما قال له القديس؛ ووجد ولده مع عبيده الحراثين وقد عوفي من سقمه، كما ذكر له المغبوط. فسايلهم عن بروه فذكروا له الوقت فاذا به هو الوقت الذي قاله له البار عارف الاسرار الالاهية من ان ولده يبرا فيه. فنهض وقام ولم يعلموا ما كان سبب بروه. فلما صح معه هذا، شكر الله ومجده. ولما كان في السنة الداخلة، سار هو وولده الى عند البار مختار الله ووصلا اليه ودخلا وتباركا منه واخرجا الهدية التي كانت

[2] add. بعبادته S[2]

given him the whole story about your son, he'll surely say to you: If you shared our faith, your son would be cured; but since you're not a member of our religion, your son will not be healed." When the accursed one had whispered these thoughts to him, the man said to himself: "Even if my son is to stay as he is and not be healed, I'll not leave my religion and my faith." He wished to turn back, but again thought: "Perhaps the man will not ask me anything about this and will not even mention it to me at all."

43.4 At this point he came to the pure one and prayed. The righteous one conversed with him about all that had happened on the road, from its beginning to its end — it was almost as if he himself had been present at it: how robbers and bandits attacked him and took from him eight hundred dinars, as well as his child and the mule with what was on it; how his horse died; how he sold his sword and had only the three dirhems left; how he ate of it until he reached Tīzīn; how he thought about going back. The saint then told him that there was no need for him to convert to Christianity and he informed him that Christ had hid nothing from him about what had transpired on the road.

43.5 The saint then said: "And again, you came to Tīzīn and the accursed one whispered to you, advising you to return and saying to you that I would desire you to leave your faith; know, rather, that God compels no one. In that you took refuge with God firstly and with me after him, God has received your faith, and your prayer has been received before God concerning your son: all his members have been cured and he this day is sound of body, even as you wish. On your return to your land, your son will meet you and he will be with your slaves in the field; and these your provisions will not fail you until you arrive at your land. Be not sad but make your soul glad, believing in God and in these my words to you."

43.6 The righteous one then brought out for him a *furnah*[109] of bread, which he gave to him. After the saint had said these things to him and the man had [begun to] leave his presence, the saint said to him: "Next year, bring your son to me, to this place." That man then left and traveled on his way, lacking nothing until he entered his own house, even as the saint had said to him. He found his son with his slaves, the plowmen, and he had been cured of his illness, even as the blessed one had told him. He asked them about his healing, and they recounted to him the time. And behold, it was the time spoken of by the righteous one, he who knows divine secrets — that in it his son would be cured. [It was at that very moment that] he arose and stood, nor did they know why he had been cured. When the man learned of this, he gave thanks to God and glorified him[110]. The following year, he and his son went to the righteous one, God's chosen one. He prayed for him, and

[109] This word appears to be unattested in the standard dictionaries of classical Arabic. Seemingly derived from *furn* ("oven"), it may refer to a measure of bread, as much as can be cooked in an oven at one time.

[110] S originally began a new section here. See the discussion in the Introduction.

معهما له ودفعاها اليه وكانت مسكاً وطيباً وبخوراً وغير ذلك. فقبلها منهما وصلى عليهما. وانصرفا وكانا يقصدان الطوبان في كل سنة ايضاً ومعهما ساير البخورات الطيبة من عود وكافور ومسك وعنبر وغيرها من اصناف العنبر ليكون يبخر به موضعه المقدس.

44.1 واتفق ايضاً في بعض الاوقات ان المسلمين غزوا الى بلد الروم، كما كتب لهم في قرااتهم، وكان معهم قايد وهو رييس الجيش. فلما دخلوا بلد الروم، وجدوا موضعاً فيه رجل حبيس طوبان وله على راس عمود عدة من السنين وكانت بقعته كثيرة الما. وانهم نزلوا حوله لاجل الما وحوايجهم منه. وكانت سراياهم تخرج على مسيرة يوم ويومين وثلثة الى كل ناحية وياخذون كل ما يجدونه.

44.2 فلما كان في الليل، قام البار يصلي طول ليلته وكان هو يزمر واخر معه يجاوبه. فلما اصبح، قال الامير صاحب الجيش للحبيس: «هل عندك انسان غيرك في حبسك على العمود»؟ فقال له: «لا احد عندي». فقال له: «فمن هو * الذي يجاوبك»؟ فقال له الراهب: «انا اخبرك». قال له: «هات عرفني». 152r

44.3 فقال له: «اعلم انك، لما وافيتم الى البلد لتقتلوا وتخربوا، فزعت منكم واني طلبت من الله ان يوفق لي من يونسني؛ فبعث الي بالمغبوط تيموثاوس الذي هو حبيس في كاخشتا من اقليم بلد انطاكية». فامر[1] الامير غلمانه بان ينصبوا سلماً طويلاً الى الحبس ويطلعوا اليه ليبصروا من عنده. فلما طلعوا اليه، ابصروا انه ليس له موضع واسع لنفسه، فضلاً عن ان يسع اخر معه، وان حبسه لن يسعه وحده، لانه لم يكن موضع يمد فيه رجليه.

44.4 فقال له الامير: «كن عالماً انني قد كنت انهى عن اذية الرهبان والكهنة والزهاد؛ ولكن لاجل انك قد حدثتني بشي يفوق العقل وقلت ان طوبان كاخشتا كان يجاوبك وهو بعيد من هاهنا مسيرة عشرين يوماً، وتريد ان تسخر بنا وتظن انك تجذبنا بذلك الى امانتك؛ ها انا ارسل سبعة من فرساني ثقات ليمضوا الى الموضع الذي قلت لنا عنه. فان بدرهم الرجل وانباهم عما قلته لي انت من قبل ان يسلوه

44 [1] ante فامر add. فلم يصدقه المقدم S^2

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times *qā'id* and *ṣāḥib*, but most often *amīr*. As the terminology is not being used in a technical sense, all of these terms have been translated with a single English word ("commander").

they entered and received his blessing. They then brought out the gift that they had brought along for him and gave it to him: musk, perfume, incense, and some other things. The saint received these from them and prayed for them. They then departed, but continued to visit the blessed one every year, bring along all [sorts of] precious incense: aloe, camphor, musk, ambergris, and other sorts of aromatics. They brought these that the saint might burn them in his holy place of residence.

His Miraculous Journey to Byzantine Territory

44.1 Again, it happened once that the Muslims made forays into Greek territory — following the dictates of their [sacred] readings[111]. With them was a commander[112], and he was the leader of the army. When they had entered Greek territory, they found a place in which was a blessed recluse who had lived for many years atop a pillar. He dwelt in a place with abundant water. They alighted about him because of the water, which they needed. Their raiding parties would go out in every direction, traveling for one, two, or three days, and seizing everything they found.

44.2 When it was night, the righteous one arose to pray during the night. He was reciting the psalms, while another with him gave the answer [in the recitation]. When it was morning, the commander in charge of the army said to the recluse: "Is there someone else with you in your enclosure, up there on the pillar?" He answered: "I've no one with me." He then said: "Who then was answering you [in the recitation of the psalms]?" The monk replied: "I am telling you [the truth]." He then said to him: "Come on, out with it!"

44.3 The monk answered: "You should know [this] — when you came to [this] land to kill and pillage, I was afraid of you and asked God to provide me with someone to give me solace. He sent me the blessed Timothy, who is a recluse in Kākhushtā, in the region (κλίμα) of Antioch." [The commander] then ordered his servants to set up a long ladder to his enclosure and go up to him, to see who was with him. When they had gone up to him, they saw that there was not even enough room for him, let alone for somebody else with him: indeed, his enclosure did not even hold him, for he did not have room to stretch out his feet.

44.4 The commander then said to him: "You should know that I've forbade the harming of monks, priests, and ascetics; nonetheless, because you've told me something that surpasses the [human] intellect, saying that a blessed man of Kākhustā was answering you [in the recitation], while he is far from here, twenty-days distant, and you wish to mock us, reckoning that you will in this way attract us to your faith — behold, I shall dispatch seven of my horsemen, trustworthy men, to go to the place about which you've told us. If the man preemptively tells them about what you've

[111] Presumably, the Koran.
[112] The narrator uses a number of different terms to refer to this person, calling him some-

عنه، فعند ذلك يصح قولك عندي وتنجوا مني انت وكل من القاه هاهنا من الزهاد. وان صح عندي انك قد كذبتني واردت بذلك ان تعجبنا بدينك وامانتك، فاني ساجعل على نفسي اني لا اترك احداً منكم في الحياة وابيدكم باصناف العذاب».

44.5 ثم انه ارسل فرساناً سبعة وامرهم بمسيرهم اليه سرعة وان يقطعوا[2] المرحلتين في مرحلة وان يوصلوا سير الليل بسير النهار. فساروا كما امرهم، حتى وصلوا الى المغبوط تيموثاوس. فقال لتلاميذه: «اخرجوا فافتحوا الباب لهاولا الفرسان الذين قد وافوا الينا من بلد الروم». ففتحوا لهم ودخلوا وجلسوا.

44.6 فقال لهم البار: «لماذا لم يصدق اميركم باني انا هو الذي كنت ازمر مع ذلك الطوبان الذي وجدتموه في بلد الروم»؟ ثم انه بدا بان يقرا من المزامير، كما كان يقرا مع الحبيس، باللحن الذي كان يقرا فيه. فعند ذلك، لما سمعوه، عرفوا نغمته ولحنه وشهد بعضهم * في بعض وحلفوا ايماناً عظيمة بان هذا هو الذي كان يقراه معه وانه هو هو الصحيح بعينه بلا محالة. 152v

44.7 وقال لهم ايضاً البار: «ما خفي عنكم حيث طلعتم الى حبسه انكم لم تجدوا موضعاً يسع الا جسده وحده وجرة الما لا غير». وبدا بان يصف لهم كلما صنعوه هناك. وانهم نزلوا بالليل واخذهم العجب في الطريق كله والرعدة وعادوا الى صاحبهم فاخبروه بذلك اجمع فتعجب وسبح لله.

45.1 [37] ومن عجايب هذا الحبيس تيموثاوس ايضاً ان رجلاً سايحاً حسده الشيطان؛ فلما لم يكن قد جرب ولا عرف قتال الشيطان، وافاه العدو بصورة المسيح ومعه اجناد الملايكة ونور عظيم. فقال له: «اعلم انك قد حظيت عندي في هذا العالم وارضيتني كثيراً ونيحتني بتدابيرك وقد استحقيت[1] ان اكشف لك الان[2] السراير وتنزلت من علو قدسي لاعلمك انه الى تمام ثمانين يوماً يجوز العالم كله ويبطل؛ ولكن ادخل الى المدينة والبلدان والقرى ونادي في الناس واكرز وعرفهم ما قد امرت به».

[2] تقطعوا S

45 [1] add. الان F — [2] om. F —

told me, before they ask him about it, at this I'll be convinced by your words and you will be safe from me, you and every other ascetic whom I meet here. But if I'm convinced that you've lied to me and that you wished in this way to make us marvel at your religion and your faith, I'll resolve not to leave a single one of you alive and I'll destroy you all with a variety of torments."

44.5 He then sent seven horsemen, commanding them to travel to him in haste, to cover every day a distance that would normally take two days, and to travel by night as well as by day. They traveled as they had been ordered, until they reached the blessed Timothy. He said to his disciples: "Go out and open the gate for these horsemen who've come to us from Greek territory." They opened it for them, and they entered and sat down.

44.6 The righteous one said to them: "Why didn't your commander believe that it was I who was reciting with that blessed one whom you found in Greek territory?" He then began to recite from the psalms as he had recited with the recluse, with the same tone he had used. At this, when they heard him, they recognized his style and tone. And they testified to one another and swore a great oath, that this is what he was reciting with him and that he himself is the actual one himself, without doubt.

44.7 Again the righteous one said to them: "You're not unaware that when you went up to his enclosure, you found a place wide enough for his body alone, a jar of water, and nothing else." And he began to describe to them everything they had done there. They spent the night, and the whole way back wonder and terror seized them. They returned to their commander and told him about everything, and he marveled and gave glory to God.

An Abortive Apocalyptic Movement

45.1 [37] Again, another miracle of this recluse Timothy is as follows. There was a wandering solitary whom the devil envied. Since he was untried and knew not the devil's attacks, the enemy came to him in the form of Christ, accompanied by hosts of angels and magnificent light. To him he said: "Know that you have won my favor in this world and have pleased me much. You have comforted me[113] with your manner of living and have thus merited[114] that I reveal to you now my secrets and that I come down from the heights of my holiness to inform you that in eighty days the whole world will pass away and be brought to an end. As for you, enter the city[115], the towns, and the villages. Proclaim among the people, preach, and inform them what you have been commanded."

[113] For the idiom, cf. the parallel at S42.4.

[114] For the form, see WRIGHT, *GAL*, I, 69c–d, and BLAU, *GCA*, I, 168.

[115] Presumably, Antioch.

45.2 وانه قام لوقته وخرج وطاف في البلدان ينادي ويكرز فيها بكل ما قاله له الشيطان. فلما سمع تيموثاوس الحبيس به، حزن جداً وعرف دغل الشيطان وانه قد اطغى ذلك الاخ وسال من الله ان يهدي ذلك الاخ السايح اليه. وبعد ثلثة ايام اشرف من حبسه ونظر الى ذلك السايح وقد وافاه. فقال له تيموثاوس القديس: «ان رايت، يا ابتاه، ان تدخل الى الدير وتاخذ قرباناً وتسند قلبك بشي من الخبز والما، فافعل، فاني اراك قد تعبت». فقال له: «اغفر لي، يا ابانا، فان لي مدة خمسين سنة ما دخلت فيها تحت سقف». فقال له القديس: «ومن انت»؟ فقال له: «اوما سمعت بفلان السايح الذي كشف الله له كل شي، فانا هو ذاك، لان الله قد كشف لي كل شي ولم يستر عني ما سيكون. وقد قال لي ان من يومنا هذا الى تمام ثمانين يوماً يجوز العالم وينحل. وارسلني الله لانادي واكرز في الناس وانذرهم بذلك». فقال له القديس: «اوانت هو * فلان»؟ فقال له: «نعم، انا هو». 153r

45.3 وان البار دعا بتلاميذه فقال لهم: «عليكم كلمة الله الحي ان تصنعوا به كل ما امركم به. فاخرجوا ثم ادخلوا معكم هذا السايح الذي هو خارج الدير. وان لم يجيبكم الى الدخول، فاسحبوه مجروراً وهاتوه». وان الاخوة خرجوا اليه. فبدا بان يصيح ويقول: «اني ما ادخل تحت سقف». وانهم ادخلوا السايح، كما لا يريد، واتوا به الى القديس. فقال لهم القديس: «اكتفوه واوثقوا كتافه على العمود». وانهم صنعوا به كما امرهم المغبوط.

45.4 فبدا القديس يعذله ويقول له: «هل قرات الانجيل المقدس والكتب الالاهية»؟ فقال له: «نعم». فقال له: «فمن كلامك يجب ان تعاقب، لانك، لو لم تكن قد قرات، لقد كان لك عذر ولكان لذنبك رحمة. وقد كان ينبغي لك، لما وافاك العدو ولقنك ان تقول هذا القول، ان تستقصي عليه فيه وتقول له: قد قال ربنا في انجيله المقدس: اما ذلك اليوم وتلك الساعة، فلن يعرف ذلك احد ولا الملايكة. وقال: كمثل البرق الذي يبرق من السما من المشرق ويرى في المغرب، فهاكذا قد تكون موافاة ابن البشر. ولن يجي المسيح الا بعلامة الصليب. وحيث اتاك الملعون ووقف امامك، فقد كان يجب ان تكون قد رسمت رسم الصليب عليه، فكان قد اضمحل بين يديك وانحل كمثل الدخان او كالشمع اذا ذاب».

[119] Mt 24.27, cf. Lk 17.24.
[120] Cf. Mt 24.30.

45.2 He arose immediately and went forth. He wandered among the towns, proclaiming and preaching in them everything that the devil had said to him. When Timothy the recluse heard of him, he was greatly saddened. Recognizing that this was the devil's deception and that he had overcome that brother, he asked God to guide that brother, the wandering solitary, to him. After three days, he looked down from his enclosure and saw that that wandering solitary had come to him. To him saint Timothy said: "If you would[116], father, come into the monastery, receive the Eucharist, and support your heart with some bread and water. Do this, for I can see that you're tired." He replied: "Forgive me, our father, but for fifty years I haven't entered under a roof." The saint then said to him: "And who are you?" He replied: "Haven't you heard of so-and-so, the wandering solitary to whom God has revealed everything? It's I, for God has revealed everything to me and hasn't hidden from me what will happen. He said to me that from this day, after eighty days the world will pass away and be dissolved. God sent me to proclaim and preach among the people, to warn them of this." The saint answered: "So you're so-and-so?" He replied: "Yes, I am."

45.3 The righteous one called his disciples and said to them: "The living God has told you to do to him everything that I command you. Go out and bring in with you that wandering solitary outside the monastery. If he does not agree to come in, drag him along and bring him." The brethren went out to him. He began to shout: "I'll not enter under a roof!" They thus brought the wandering solitary in against his will and brought him to the saint. To them the saint said: "Shackle him and fasten his shackle to the pillar"[117]. They did to him as the blessed one bade.

45.4 The saint then began to rebuke him, saying: "Have you read the holy Gospel and the divine scriptures?" He replied: "Yes." He then said to him: "Based on your own words, it is thus necessary that you be punished, for if you had not read them, you would have an excuse and there would be mercy for your misdeed. When the enemy came to you and suggested to you that you say these words, you should have questioned him and said: Our Lord has said in his holy Gospel: As for that day and that hour, no one will know that, not even the angels[118]. He also said: Like the lightning that flashes from heaven, from the east, and is seen in the west, so also will be the coming of the Son of Man[119]. Christ will not come except with the sign of the cross[120]. When the accursed one came to you and stood in front of you, you should have made the sign of the cross against him, for he would have disappeared from you and vanished like smoke or wax when it has melted."

[116] For the construction here, see Blau, *GCA*, III, 517a.
[117] See the discussion at P34.2.
[118] Mt 24.36.

45.5 فسكت ثم قال له: «ها انا الان اودبك كمثل التلميذ المخالف لمعلمه الذي لم يقبل منه علمه فلله السبح[3]. فلياخذ كل احد منكما بيده قضيباً ويضربه به بكل قوته وحيله اربعين قضيباً من كل واحد منكما، حتى يقبل العلم قبولاً جيداً مستوياً ويتفهم ما يقراه فهماً مستقيماً». وان الرهبان اخذا في ان يضرباه بغير رحمة. واغلق الحبيس المغبوط طاقة الحبس ورفع يديه الى السما وقال: «يا ربي والاهي، ارحم هذا الاخ المسكين، فها هو يعاقب على ذنبه ولانه قد سمي عليه اسم الرهبانية، فحتى لا * يقول العدو انه قد غلبه؛ ولكن انا اسلك، يا ربي والاهي، ان تصرف عنه قوة العدو وان تخلصه منه وتبعد العدو عنه». 153v

45.6 فلما صلى القديس وتمم التلميذان الرهبان ما رسمه لهما الطوبان من ضرب السايح، راى القديس روح الضلالة خارجة عنه كمثل الدخان. فامرهما عند ذلك بان يحلاه. وعند ذلك سجد للقديس وقال له: «يا ابي، بالحقيقة لقد كنت كمثل السكران من الخمر ولقد كنت سكرت من ضلالة العدو اعظم السكر؛ والان فقد احسست بنفسي انه قد خرج مني الخمر الذي اسكرني به اللعين بطغيانه. وانا الان شاكر لنعمة الله التي لم تبعدني؛ واهديت الى عندك حتى بريت من شيطان العظمة».

45.7 واقام عند المغبوط ثلثة ايام والقديس يعلمه ويعرفه قتال الشيطان وكيف يكون. وبعد ثلثة ايام كذب ذاته عند الناس كلهم وقال لهم: «اعلموا ان الشيطان اطغاني واغواني وان انقضا العالم هو شي لا يدركه العقل؛ ومضيت الى القديس تيموثاوس وابراني من العدو الذي طغاني وهو ابليس وشيطان العظمة والافتخار؛ وهذا شي خفي عن معرفة الناس».

45.8 ومن بعد ذلك رجع الى الاكام وقدم لله توبة بالسهر والصوم على ممر الاوقات. وكان يقصد تيموثاوس فيكشف له قتال العدو ويبرا؛ وهاكذا تمم حياته في طريق الفضايل. فكل من سمع او راى عجب وشكر الله ومجده.

46.1 واتفق لرجل من اهل حلب انه لم يكن يرزق ولداً وقد كان موسراً غنياً جداً وكان يفرق على المساكين ويتفقد الديارات والكنايس. وانه سمع بالبار

[3] add. ثم امر البار تلاميذه وقال لهم S^2

45.5 The saint fell silent and then said: "Behold, I shall now punish you, treating you like a disciple who disobeys his teacher by not receiving his knowledge. To God be the glory! Now then, let each of you two[121] take a rod in his hand and beat him with it with all his might and strength — forty times from each of you two — until he receives knowledge in a becoming and proper fashion and comes to understand what he reads in an upright manner." The monks began to beat him without mercy. As for the blessed recluse, he locked the window of his enclosure and lifted his hands to heaven, saying: "My Lord and God, have mercy on this poor brother. for behold. he is being punished for his misdeed. [Have mercy] in that he bears the name of the monastic order and so that the enemy not say he conquered him. And yet, I ask you, my Lord and my God: turn the power of the enemy from him. and rescue him from him and remove the enemy from him."

45.6 When the saint had prayed and the two disciples, the monks, had completed beating the wandering solitary according to the blessed one's command, the saint saw the spirit of error come forth from him, like smoke. At this he ordered them to release him. He then prostrated himself to the saint and said: "My father, in truth I have been like one drunk on wine; I've been drunk on the error of the enemy in the worst of ways. But now I sensed in myself that the wine has gone forth from me, the wine by which the accursed one made me drunk with his oppression. I now give thanks to the grace of God, which did not cast me aside. I was guided to you until I was freed from the devil of pride."

45.7 He stayed with the blessed one for three days, and the saint taught and instructed him in the attacks of the devil and how they take place. After three days, he declared himself a liar in the presence of all the people, saying: "Know that the devil oppressed and led me astray. The consummation of the world is something that no mind knows. I went to saint Timothy and he freed me from the enemy who had oppressed me, that is, Iblīs and the devil of pride and self-importance. This is something hidden from the knowledge of all people."

45.8 After this, he returned to al-Ukkām and continually offered God repentance with vigils and fasting. And he would come to Timothy, reveal to him the attacks of the enemy, and be cured. Thus did he complete his life in the way of virtue. Everyone who heard or saw this marveled and gave thanks and praise to God.

A Man Gets a Son

46.1 It happened once that there was a man from Aleppo who had not been blessed with a son. He was wealthy and very rich. He would distribute his money to the poor and visit the monasteries and churches. He came to hear of the righteous one, Timothy, and made his way to him. After being

121 That is, Michael and Daniel, on whom, see S22.2.

تيموثاوس فقصده وتبارك منه وقال له: «انا اسل قدسك ان تطلب من الله ان يرزقني ولداً، اكون اتعزا به قبل موتي». فقال له: «انا اومل من المسيح ان يعطيك مسلتك بامانتك وفي السنة المقبلة تجيني[1] وانت حامل ثمرة الفرح من ظهرك».

46.2 وانه امن وصدق كلمة الطاهر ومضى الى بيته * منصرفاً فحبلت زوجته 154r وولدت ابناً، كقول القديس له. فلما كان في السنة الاتية، اتى الى الطوبان ومعه زوجته وابنه. فصلى وتبارك منه وقال له: «قد جيتك، يا ابتاه، بثمرة صلاتك فتصلي عليه». وان البار صلى عليهم وصحح امانتهم ومضوا من عنده مسرورين ولله وله شاكرين.

47.1 واتفق ايضاً ان الثلج العظيم وقع بانطاكية وخرج قوم صيادون يتصيدون. ففيما هم يطلبون الصيد، اخذوا اثر اسد؛ وانهم اقتفوا اثره حتى دخلوا ووقفوا تحت حبس القديس. ثم انهم نزلوا الى النهر الجايز عند دير الطوبان ووجدوا الاسد رابضاً هناك؛ وانهم داروا به وهجموا عليه ليقتلوه. وان البار اشرف من حبسه ونهاهم عنه وقال لهم: «امضوا بسلام ولا توذوا الاسد، فانه قد قصدني واستجار بي».

47.2 فقال بعضهم لبعض: «فلنقف هاهنا الى ان ننظر ما الذي يكون من خبر هذا الاسد». ففيما هم يرصدون، ابصروا وقد خرج من طاقة الحبس القبلية شبه سايح؛ فقام اليه ذلك الاسد وركبه ذلك الشخص وسار يطلب الغرب. فكل من ابصر ذلك عجب ومجد الله.

48.1 وبعد هذا كله اعلن الله للطوبان انه قد قرب يوم نقلته من العالم. وان البار بعث فجمع كل اهل القرية كاخشتا وخاطبهم وقال لهم: «قد عرفتم كيف كان تدبير الله لي حتى ردني اليكم وتمت شهوتي في هذا الدير الطاهر، وكان ذلك من حسن تدبير الله لي وارادته بي من انه في الموضع الذي ولدت فيه ثم يكون وفا حياتي واشرب كاس الموت المحتوم على كافة اولاد ادم.

48.2 والذي اسلكم بمحبة الله ان تحفظوا هذا الموضع الذي احببته في حياتي. فان انتم تممتم شهوتي بذلك، فاني اذكركم. وتحفظون الموضع الذي تكون فيه عظامي، لان هذا المكان انما عملته ديراً لسبح الله. وصار لي مسكناً في حياتي وهو يكون لي موطناً لوفاتي.

46 [1] تجيبني S

blessed by him, he said: "I ask your holy self to beseech God to bless me with a son, by whom I might be consoled before my death." He replied: "I have hope in Christ that he will grant you what you ask by reason of your faith and that next year you will come to me carrying the joyful fruit of your loins."

46.2 He took faith and believed in the word of the pure one, and returned to his house. And his wife conceived and bore him a son, as the saint had told him. The next year he came to the blessed one, with his wife and son. After he had prayed and been blessed by him, he said: "Father, I've come to you with the fruit of your prayers, that you might pray for him." The righteous one prayed for them and confirmed their faith, and they left him with joy, giving thanks to God and to him.

Help for a Lion

47.1 Again, it happened that a great snow fell in Antioch. Certain hunters went out to hunt, and while they were hunting, they came on the tracks of a lion, which they followed until they entered and stopped below the enclosure of the saint. They then went down to the river that runs by the monastery of the blessed one and found the lion lurking there. They encircled it and attacked it so as to kill it. The righteous one looked down from his enclosure and forbade them from it, saying: "Go in peace! Don't harm the lion, for he has come to me and sought my protection."

47.2 To one another they said: "Let's wait here until we see what becomes of this lion." While they were watching, they saw the likeness of a wandering solitary come out from the southern window of the enclosure. That lion went up to it and that specter rode it, traveling away toward the west. Everyone who saw this was amazed and gave praise to God.

A Farewell Discourse

48.1 After all of this had taken place, God revealed to the blessed one that the day of his departure from the world had drawn near. The righteous one sent and gathered all of the people of the village of Kākhushtā. He addressed them, saying: "You know how God provided for me until he brought me back to you and I fulfilled my desire in this pure monastery, and that was from the goodness of God's providence for me and his desire for me, that in the place where I was born, there also would be the completion of my life, when I would drink the cup of the death decreed for all the sons of Adam.

48.2 "I ask you by the love of God that you preserve this place that I loved during my life. If you fulfill my desire in this, I shall remember you [before God]. Preserve the place where my bones are, for I made this place a monastery only for the glory of God. It was for me a place of rest during my life, and it will be the place in which I die.

48.3 فان انتم اهتممتم به ولم تجعلوا عليه مونة ثقيلة، فاني، ان انا اصبت دالة عند المسيح وتدخل * صلاتي قدام كرسي مجده، فاسله الا يكون لاحد منكم ولد فيه فساد ولا اعور ولا شي من امور الشيطان ولا يلحق احداً منكم حزن من احزان المحن والتجارب ولا يتسلط عليكم اعداوكم ولا يكون لضيعتكم هذه مالك غيركم. وانا اسل الله ان يخلص حياتكم وينجيكم من الشرير ويمنح امواتكم مغفرة الخطايا.

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48.4 وكل من صدق كلامي وامن به، فيحسب الله له ذلك براً كمثل ايمان ابرهيم. وكل من هو في العقادات والحروم واللعنات التي عقد بها ولعن في هذا العالم، فيحلها الله ويصفح بسعة رحمته. ولتكن رحمة الله وتحننه على هذا البلد وساير سكانه وكل شعب النصارى».

48.5 وهذا تمام ما قاله الطوبان القديس تيموثاوس الحبيس، صلواته تحفظنا. وانه استناح عند ذلك ومضى منتقلاً من سكنى هذا العالم الى فردوس الله السماوي.

48.6 ولله المجد اذ قواه في جهاده وما ايده الله به من اعمال الفضايل. فاياه نسل ان يجعل لنا معه النصيب الصالح بحسب امانتنا به وان لم نستوجب ذلك بالاعمال كمثله وان يخلصنا الانفس والابدان بشفاعة السيدة ام النور والقديس تيموثاوس الان ودايماً والى دهر الداهرين. امين[1].

48 [1] canc. ولله ... امين S^2

48.3 "If you take care of it and lay not on it any heavy burden, then, if I obtain freedom of access with Christ and my prayers enter before the throne of his glory, I shall ask him that none of you have a child in whom there is a fault, nor anything corrupt, nor any devilish matter, that there not come on any of you any sadness arising from trials and temptations, that your enemies not have power over you, and that this your village have no proprietor other than yourselves. And I shall ask God to preserve your lives, deliver you from the evil one, and grant forgiveness of sins to your dead.

48.4 "Everyone who believes in my words and has faith in them, God will reckon that to him as righteousness. It will be like the faith of Abraham[122]. Everyone who is subject to execrations[123], curses, and bans, by these execrated and banned in this world, God will undo these, and he will be forgiven through his expansive mercy. May the mercy of God and his compassion be on this land and all its inhabitants, and on all Christian people!"

48.5 This is the sum of what was said by the blessed saint, Timothy the recluse. May his prayers preserve us! At this he died and was transferred from the dwelling of this world to the heavenly paradise of God.

48.6 To God be the glory, for it was he who strengthened him in his struggles and endorsed him with virtuous deeds. Him do we ask to grant us with him a good portion, in accordance with our faith in him — though we do not deserve that through having done deeds like his — and to rescue us body and soul, through the intercession of the lady, the mother of light, and of saint Timothy, now and always and for ever and ever. Amen!

[122] Cf. Rom 4.3.
[123] For the sense, cf. the parallel at S21.2.

GAZETTEER

In drawing up the following notes on the places mentioned in the Life of Timothy of Kākhushtā, I have utilized most of the standard studies of the historical topography of late antique and medieval Syria. These include, most importantly, the works of Howard C. Butler, Claude Cahen, René Dussaud, Friedrich Hild and Hansgerd Hellenkemper, Ernst Honigmann, and I. Peña. As will be seen, however, I have been unable to find parallels for a number of the toponyms mentioned in the Life. While in part this is a result of the relative paucity of literary sources on the villages and hamlets of the Limestone Massif, in part it may also stem from errors in the mss. of the Life. This caveat should be kept in mind whenever in the following a toponym is said to be otherwise unattested.

Aleppo — That is, Ḥalab. This well-known city is mentioned once, at S46.1. From it a man comes to visit Timothy. The parallel passage in P is lacking. The parallel in G (KEKELIDZE, ed., 403.19) instead reads: ქალაქსა შინა მზის-ქალაქელთასა ("in the city of the Heliopolites").

Alexander — At P26 reference is made to two holy friends of Timothy, who are called "the blessed one who is in Bābisqā" and "the blessed Alexander," or slight variants on those forms. The latter is transformed in S from a person to a place, from "the blessed Alexander" to "the blessed one who is in Alexander." See S32.2–3, 32.6–8. As for G, it follows the pattern of S. See KEKELIDZE, ed., 356–62. I am inclined to take P's version as the more reliable, in part because it is probably the more primitive. Regardless, if the version of S and G is to be preferred, no suitable candidates for this locality are readily available.

al-ʿAmq — This locality is mentioned once in both P (32.1) and S (38.1). It is from there that a certain person comes to visit the saint. al-ʿAmq is the large alluvial plain of northern Syria, to the northeast of Antioch, in which is located the lake of Antioch (Aḳ Deniz). See CAHEN, *Syrie*, 133–34; HONIGMANN, "Historische Topographie," 157; DOWNEY, *Antioch*, 19-20, 46, 52-53; DUSSAUD, *Topographie*, 228; *Muʿjam al-Buldān*, 4:156; LE STRANGE, *Palestine*, 391.

Antioch — The metropolis of Antioch is mentioned on numerous occasions in both versions of the Life, enough times to suggest that the villages located

to the east of it were fully within its sphere of influence. See P1.1, 8.1, 22.2, 23.1–2, 25.5, 27.1, 28.1, 34.1, as well as S's title and S1.1, 1.3, 2.1, 13.1–2, 14.1, 18.2, 27.2, 28.1-2, 31.5, 33.1–3, 34.1, 44.3, 47.1.

Bāb Isqā — See *Bābisqā*.

Bāb al-Jinān — Mentioned in S[2]'s colophon (see the Introduction), this locality is not a gate, but a suburb of Antioch. This is suggested by the anonymous Arabic *Description of Antioch* (147.20–21), which states that Bāb al-Jinān, which is also called Bāb al-Nakhl, is among the *mudun sighār* (lit. "small cities") of Antioch, and that it is "on the bank of the river" (the Orontes).

Bābisqā — This village is mentioned on numerous occasions in P and S, where it is the home of a recluse who was a companion of Timothy. See P25.6, 26.2–4, 26.6–8; S31.6, 32.2–4, 32.6–8. (It should be noted, however, that S writes the name as "Bāb Isqā.") This locality was a prosperous little town located about thirty miles to the east of Antioch, just off the old Roman road passing between Antioch and Aleppo. A description of this town's ruins, both secular and ecclesiastical, as well as a plan of the town, can be found in BUTLER, *Northern Syria*, 163–76, cf. the map between pp. 149 and 150. See also PEÑA, *Jébel Baricha*, 27–32, CAHEN, *Syrie*, 217, and cf. SAUGET, *Premières recherches*, 421 n. 2.

B.s.n.s (vocalization uncertain) — This village (*ḍīʿah*) is mentioned just once, at S40.1. (It should be noted that the scribe of S was quite careful in his execution of the *nuqaṭ* in the name of this village.) One of its inhabitants is said to have visited Timothy frequently. The corresponding portion of P is lacking, while G (KEKELIDZE, ed., 387.11ff.) dropped the name from his version. No village by this name appears to be otherwise attested.

B.ṣ.y.dūn (vocalization uncertain) — This locality is mentioned once in P (22.1) and once in the parallel in S (27.1). G (KEKELIDZE, ed., 344.36) reflects a slightly different form of the name: ბაზატუნ or *Bazat'un*. This locality is mentioned in the context of a story about a rich man who commits adultery. Both P and S imply that B.ṣ.y.dūn, seemingly a village, was located in the territory of al-D.q.s (see below). No locality by this name would appear to be otherwise attested.

Daphne — Located about six miles to the south of Antioch, this well-known town is mentioned once in both P and S, at 28.1 and 34.1 respectively.

al-D.q.s (vocalization uncertain) — This place is mentioned three times in P. At P20.1, Timothy sends two disciples to a man "of the people of al-D.q.s,"

while at P22.1 it is a question of a certain rich man who is said to live in al-D.q.s. Thirdly, at P30.1, it is said that the priests of al-D.q.s (and the patriarch and clergy of Antioch) came to Kākhushtā for the funeral of one of Timothy's disciples. S has the same three accounts with no significant variants (S25.1, 27.1, 36.1). S also mentions it on three other occasions, each time to specify the location of the village of Kākhushtā. In the title to S, we read that Kākhushtā is in the territory (*ʿamal*) of al-D.q.s. The same is found at S1.1. And again, at S2.1, the narrator states that Kākhushtā is in the region (κλίμα) of al-D.q.s in the territory (*ʿamal*) of Antioch. (Nowhere in G do we find mention of al-D.q.s.) This name would appear to be otherwise unattested. It is unlikely that it is to be identified with the locality known in Greek as τὸ Δούξ and in Syriac as *Dūqsā*. From the little evidence there is, it seems likely that τὸ Δούξ is the valley of the Orontes, downstream from Antioch. Kākhushtā, to the contrary, was located to the east of Antioch. For τὸ Δούξ, see CAHEN, *Syrie*, 132, HONIGMANN, "Historische Topographie," 182–83, and DUSSAUD, *Topographie*, 428–29.

Homs — This well-known town, located some sixty miles south of Antioch, is mentioned once in both P and S, at 34.1 and 41.1 respectively.

ʿImm — This town (modern day Yeni Şehir) is located roughly halfway between Antioch and Aleppo. It is mentioned once, in S at 2.2: Kafrā R.m.wā (see below) is said to have been located near it.

Jabal al-Aʿlā — P mentions the Jabal al-Aʿlā once, at 13.1: Kafr Zūmā (see below) is said to be located near it. About thirty miles to the east of Antioch are located two parallel mountain ranges. These run roughly north and south. The western range is the Jabal Bārishā, while the eastern one is the Jabal al-Aʿlā. See Dussaud, *Topographie*, 216, 218–19.

Jabal al-Am.hān (vocalization uncertain) — This mountain is mentioned three times in S (2.2, 12.5, 18.1). In each instance it is a question of S specifying where the village Kafrā R.m.wā (see below) is located. Once, at 2.2, S further states that both this mountain and this village were near ʿImm (see above). The standard works on the historical topography of northern Syria do not mention a mountain by this name, whether near ʿImm or elsewhere. One can compare, however, ʿĪsā b. Qusṭanṭīn's Life of Palladius. According to this work's introduction, Palladius was a recluse on الأمهال, which is further described as a mountain near the village of ʿImm. See Sauget, *Premières recherches*, 321 n. 8. Perhaps we are to understand by the name Jabal al-Am.hān the small hills immediately to the south of ʿImm, which PEÑA (*Jébel Baricha*, passim) treats as the northwestern portion of the Jabal Bārishā. This supposition is in part supported by Macarius III b. al-Zaʿīm's statement (cited

by TŪMĀ, *al-Qiddīsūn al-Mansīyūn*, 485) that this same Palladius dwelt in the جبل الامهات اعني جبل باريشا (Jabal al-Am.hāt, that is, the Jabal Bārīshā).

Jabal al-Lukkām — This locality is mentioned three times in P (25.5, 26.8, 28.3). In each instance, it is a question of Timothy miraculously going to visit holy men living there. The same three episodes are found in S (31.5, 32.8, 34.3), as well as yet another (45.8), which mentions this place as the home of a wandering solitary who came to visit Timothy. By *Jabal al-Lukkām,* the Arab geographers understood the eastern and northern portions of Mt. Amanus, conceiving of it also as the border separating Muslim and Christian territory, with Antioch on one side and Tarsus on the other (see LE STRANGE, *Palestine*, 60, 78–82, 377–78). Christian authors, however, tended to use the name (or its equivalent *Black Mountain*) to refer to the Amanus mountains as far south as or even at times beyond the Orontes, such that Daphne, for example, could be said to be located on it (see DUSSAUD, *Topographie*, 440, especially note 3, as well as HILD/HELLENKEMPER, *Kilikien und Isaurien*, 174–76, and HONIGMANN, "Historische Topographie," 156–57). It is the latter usage that is implied by both P and S, for they each once refer to it as being "inside Antioch" (P25.5/S31.5). Note that there are orthographic differences between P and S in the spelling of this toponym. P always writes جبل اللكام, whereas S writes جبل الاكام, الاكام, or الطور الذي يدعا الاكام. Both spellings are attested elsewhere. See, e.g., *Muʿjam al-Buldān*, 1:239, cf. 5:22.

Jabal al-Ukkām — See *Jabal al-Lukkām*.

Jerusalem — Jerusalem is mentioned frequently in both P and S, most often under the form *Bayt al-Maqdis* (P6.1, 10.4, 13.2, 26.2, 26.9; S5.1, 5.1, 11.1, 15.4, 18.2, 32.8). It is also occasionally called *al-Bayt al-Muqaddas* (P3.1, 3.3, 26.8; S32.9). Once it is called *al-Quds* (S32.2).

Kafr Zūmā — This is the name that P gives (7.1, 13.1, 17.2) to the village in which Timothy lived after fleeing Kākhushtā and to which he returned before being reunited with his family. (In that *zāy* and *dhāl* are often quite similar in P, it may be that the name should be read *Kafr Dhūmā*.) This same locality S calls *Kafrā R.m.wā* (6.2, 9.1, 12.5, 18.1, 36.1), vocalization uncertain. On one occasion, however, S refers to it as *ʾ.k.f.rā R.m.wā* (2.2), which I have emended to read *Kafrā R.m.wā*. On two other occasions (12.1, 22.2), S initially wrote *ʾ.k.f.rā R.m.wā*, but then either he or a later scribe erased the initial *alif*. Whether in P's form or S's, no village by this name would appear to be otherwise attested. Sufficient details are given, however, to allow some measure of confidence as to the rough location of this village. Most importantly, S specifies (2.2) that this village was near ʿImm (see above), a modest

town on the road between Antioch and Aleppo, roughly halfway between them, very near the northern edge of the Jabal Bārishā.

Kafrā R.m.wā — see *Kafr Zūmā.*

Kākhushtā — For the vocalization of Timothy's native village, I have followed the form supported by the Georgian version, which transliterates it as კახუსტა or *K'axust'a*, and by the title of F, which calls him Timothy *al-Kākhūshtī.* This locality appears to be otherwise unknown. If one puts confidence in the narrative of P13.1, Kākhushtā was no more than a day's journey from Kafr Zūmā (see above), which was itself located near ʿImm (see above). P8.1–2/S13.1–2 would suggest that it was on the road leading from Kafr Zūmā to Antioch. There would also seem to have been a river located nearby. See P18.2/23.2. There was a church dedicated to St. George in Kākhushtā. See P15.2/S20.2. There may also have been a chapel dedicated to St. Dometius. See P16.2, but cf. S21.2. Yet another chapel dedicated to St. George seems to have been located immediately to the west of Kākhushtā. See P16.3/S21.3.

Qinnasrīn — Qinnasrīn, ancient Chalcis, located some twelve miles to the southwest of Aleppo, is mentioned once in S, at 24.1, where it is said that its bishop came to visit Timothy. (The parallel in P is lacking.)

Q.r.f.l (vocalization uncertain) — This place is mentioned once in S (35.1). P (29.1) offers no parallel. The context of S suggests that Q.r.f.l is not a village, but a region or district of some sort. G (379.5ff.) bears a different version of the name. The parallel reads as follows: ორნი ვინმე კაცნი წარვიდეს მთასა მას რომელსა კარკულ ეწოდების... ("A certain two men went forth to the mountain called K'ark'ul..."). Evidently, G's version reflects the reading قرقل. Whether in the form Q.r.f.l or Q.r.q.l, no such place would appear to be otherwise attested.

Shayzar — Located roughly twelve miles northwest of Hama, this well-known town is mentioned once in S, at 12.1, in the context of Timothy's visit to Dayr Mārūn.

Tīzīn — This place is mentioned in both P and S, at 36.6 and 43.3–5 respectively: a Persian stops there on his way to visit Timothy in Kākhushtā. Tīzīn is well known from other sources. It was a small town located about twenty-five miles due east of the lake of Antioch, on the southern edge of the plain of al-ʿAmq (see above). See *Muʿjam al-Buldān*, 2:66; GAUDEFROY-DEMOMBYNES, *Syrie*, 92; CAHEN, *Syrie*, 134–35; DUSSAUD, *Topographie*, 225–28, 435; cf. PEÑA, *Jébel Baricha*, 144–46.

al-Ukkām — See *Jabal al-Lukkām.*

Z.m.r.y.nā (vocalization uncertain) — This locality is mentioned twice in P. In the first instance (P21.1), it is called a *region* (κλίμα): there one of the saint's disciples gets into a spot of trouble. In the second instance (P28.1), some folks are said to travel "by way" of this locality as they were leaving Antioch and beginning the ascent from Daphne. The text further implies (P28.3) that the Jabal al-Lukkām or at least a part of it was located there: as noted above (s.v. *Jabal al-Lukkām*), Christian authors sometimes use that name to refer to the Amanus mountains as far south as or even at times beyond the Orontes, such that Daphne, for example, could be said to be located on it. The same two accounts are found in S (26.1, 34.1, cf. 34.3), which adds nothing of significance to the evidence of P. G offers no parallels, as it does not try to reproduce the name. See Kekelidze, ed., 341.14ff. and 375.17ff. No place or region by this name would appear to be otherwise attested. From the internal evidence of the text, it can be inferred that Z.m.r.y.nā was a region in the mountains to the west or southwest of Antioch.

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